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NATHANIEL P. ROGERS, Editor.

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ANTI-SLAVERY INTELLIGENCE.

We publish this week the following extracts from tw Discourses delivered at Mobile, May 10 and 17, 1840, by said in a slaveholding community on the subject of slavery The argument against slavery is identical with our viewsthe disclaimers are not, of course.

In the Preface Mr. Simmons says :-

It will immediately be perceived that the following Sermons contain many arguments which have been more ably advanced in other writings, and that, considered separately tention of one who has attended to the subject before. They were meant for the benefit of the people to whom they wen addressed; and for no other purpose.

I wish not to be considered as expressing fellowship, entering into alliance of any sort, with Abolitionism in the Northern States. Its spirit offends me. When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, and then turn to the unfortunate master. from whom all the sacrifice and all the action is to come. and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declamation will avail him nought, and abstract principles, unless carried out into practical wisdom, can be fruitful of no re lief, struggling, not undevoutly, with a thousand perplexi ties, which the inhabitant of a free state cannot even com prehend, and which cast the unassisted mind into confusio and despair, I confess that my sympathies are with him. It is easy to be an Abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.

I repeat, then, that it was wholly in the interest of my southern friends, and with the most affectionate fellowfeeling towards them, that it was as identifying myself for the time with their society, that I addressed to them the discourses which are now published. It was there and not here, that I was prompted thus to speak. In New England I should have been silent, or have addressed myself to the opponents of slavery, with exhortations to moderation and

The discourses are here printed precisely as they were delivered; and I beg to be judged, not by what has been said of me, but by what I have said.

Masters, give unto your servants that which is just and equal knowing that ye also have a master in heaven,—Colossians iv. 1.

In this text by "cqual" is meant equitable; and what is in this text by "equal" is meant equitable; and what is just and equitable would embrace all that we are required to do to our fellow men. My intention, however, is not to confine myself to the particular phraseology of this passage; but to follow the spirit which is inculcated elsewhere, as well as here, in the New Testament, by which masters are to be guided in their conduct toward those who serve them. In the epistle to the Ephesians, after mentioning the duties of servants to their lords, Paul directs his exhortation to things unto them, forbearing threatening," showing how the relation is a mutual relation, and that, as the inferior is bound to feel a genuine, unbought, and sacred attachment to the superior, so that superior is bound to look on the inferior superior, so that superior is bound to look on the interior with an equally true and active affection. And indeed the whole tenor of Christianity teaches us the same thing, it being characterized by benevolence, and enjoining that virtue of charity on us, as a thing without which all observances are vain; making the sum and substance of our earthly duty to consist in loving our neighbor as ourself, and instructing us that our neighbor is our fellow man; and that, whenever that fellow man has fallen among thieves, or lies a beggar by the roadside, or is sunk in any manner of distress, that then he has a peculiar claim on our sympathy and tress, that then he has a peculiar claim on our sympathy and

Now the condition of the colored class is such as to awa ken our deep compassion. From how many of our enjoy ments are they wholly and hopelessly cut off in this life Doomed to toil for others' benefit more than for their own and subjected to the arbitrary will of another whom they do not choose, always in the possibility of being sold to strangers, and severed from whatever is dearest to them; they are without country and sometimes without home; they wander like Cain upon the earth, without Cain's guilt; they enter like Joseph into bonds, but without the intelligence of Joseph to support and console captivity, and without the re-motest hope of rising like him above it. They are born in fetters; in fetters must they die. And they are always in peril of falling (with the changes of fortune) into the hands of hard-hearted masters, who inflict on them cruelties which have never been surpassed. Add to this that, by education, they are almost without those fine feelings, which are the source of all the bliss we much value, and possess but a meagre understanding of Christianity, which furnishes the consolations of sorrow, and is the nurse of spipossess but a meagre understanding of Christianity, which furnishes the consolations of sorrow, and is the nurse of spiritual pleasure. They are brutish and unsparing. They enjoy but an initiatory, and unsatisfied being, and must look forward to another world, even for that height of happiness which we may possess in this. Their indolence and childishness, their deceitfulness and perversity, being the natural results of their ignorance and of their condition, increase our compassion, rather than irritate our tempers; for we know that our virtues of enterprise and industry and veracity, so far as we possess them, are not to be claimed by city, so far as we possess them, are not to be claimed by

we are educated to be active, as the slave is to be sluggish, and if we have human hearts, we pity the poor man the more, that his condition is such as to repress the native extuberance of power and thought, and hold him down to a monotony of reluctant drudgery.

On contemplating, then, the slave's lot, compassion and indulgence are the necessary result in every undepraved mind. And these are a constituent part of Christian charity; for pity is love for those who are in distress.

And while we compassionate the slave, we are not to forget that he is our brother, although with a colored skin, and with faculties less apt; that he looks forward to the same heavenly inheritance as we, and is an equal sharer in the redemption of the cross. We are not to forget that in him all human capacities lie, though not yet unfolded; that in that darkned mind are hid the elements of the imagination which in Milton entered Eden and the courts of heaven, of the reason which with Newton weighed the spheres, of the religious faith which made Paul the apostle of the Gentiles, and led him by the hand through dangers now unknown; that in a future state these faculties, long pent, may be brought forth into illustrious action. And when we stagger at this contrast, and doubt whether our principles do not delude us, we may reflect on the great change which has been wrought in us, since we were helpless and senseless infants in our nurses' arms, and remind ourselves of the fact that the inhabitants of the now glorious Britain were once re-

ty of improvement. If the laws forbid this, they are wicked, and must be repealed.

Thus by kindliness and encouragement in all our treat-

ed, and must be repealed.

Thus by kindliness and encouragement in all our treatment of them, by increasing their happiness even as they are, and still more by attempting to lead them to such refined, and rational and elevating happiness as we ourselves would desire, are we to show our Christian love toward this portion of the race. I know that there are those who will smile at the very idea of loving them. "What! Do you speak of affection as possible towards the brutish laborers of our fields and streets, towards men who do not even know what a refined thought is?" But those who deem such love impossible, have not yet begun to know Christianity. What reward have we, if we love only those whom it is instinctive to love, if our love be tried by nothing which tends to sever it? To love our anniable and affectionate friends requires no religion; it is perfectly consistent with a low state of heart; it is not a virtue, but an impulse. But our Christian benevolence is tried, when we turn to the unhonored, the ignorant, the repulsive, or those with whom our spirits are not congenial. There it will be seen whether we have exalted charity to be the rational principle of our whole nature, whether our heart really beats for our fellows, or only for those who flatter and solace it. Far from love being impossible towards our common colored laborers, it is the natural emotion in a pure mind, on contemplating their condition. We do not see them overworm with toil, or deprived of comfort and hope, or suffering in any way, or on the other hand, performing acts of faithfulness and friendship, without sympathizing with them, and wishing to relieve them. Selfishness and capidity are stem and severe. But while the mind is not excited by passion, nor blinded by interest, nor hardened by former guilt, it is not without fellow-feeling for the slave. And when taught by Christianity, it puts forth a new sympathy, a sympathy far more penetrating and active, a heavenly and constant love.

There are some who object to all mention of the subject in public, thinking that it is too exciting to be treated profitably in any way. But, the more exciting the topic, the more important that Religion should pour in its tranquilizing influence; and as our difficulties and straits become more embarrassing, the more solicitous should we be for the guidance of divine truth; which never comes amiss; which enlightens darkness, which calms irritated feeling, which tempers the extravagance of enthusiasm, and beautifully reenlightens darkness, which calms irritated feeling, which tempers the extravagance of enthusiasm, and beautifully reconciles the rights and true interests of all the children of God. On questions of an agitating and doubtful nature, it may sometimes be profitable to dissuade the expression of private opinion, of the judgments and desires and fears of individual minds; on account of the apprehension that men may be irritated and goaded by it. But in the Church it is quite different. Whoever is there excited to anger, when the instructions of Religion are faithfully proclaimed, brands himself as an infidel and a rebel, he immediately makes himself an outlaw from the kingdom of Jesus Christ, and is to self an outlaw from the kingdom of Jesus Christ, and is to be ranked among the enemies of the human race.

When we ventured upon the subject formerly, we considered to what sort of treatment of our servants those principles would lead us. I propose now to inquire how those principles affect their claim for liberation.

If it be true, as it is asserted to be, and as I suppose it is, that a great part of the colored servants are so accustomed to be taken care of, that they cannot take care of themselves, so indelent that they would not take care of

ed to be taken care of, that they cannot take care of them-selves, so indolent that they would not labor except urged by others, and so improvident that the supplies of to-morrow would be left to accident, and whatever they had to-day be used for intemperate and vicious indulgence, it is plain that we should do very wrong to turn them loose upon the world; for we feel that we, in like circumstances, with our present clear views of interest, should supplicate to continue to be protected and employed. It would be like a father turning his children at a tender age into the streets. But the inca-pacity for freedom, is itself an evil to be deplored and re-moved. It is not natural. It cannot be rightly permanent. moved. It is not natural. It cannot be rightly permanent. For every man is made to work out his own happiness in this world and in another, by the unfettered use of his own this world and in another, by the unfettered use of his own faculties; and it is only when made free, that the resources of his nature are drawn forth, that in ever new enterprises and attempts, animated by all the hopes and spirit of liberty, he puts forth those manly powers, which, though unsuspected in him before, are hidden in the recesses of every human soul. That man is born to be free, is now a proposition every where allowed. In our country in particular, it has become a familiar axiom. While one is unfit to be trusted with this birthright, he is but in an infancy of being; he continues in a prolonged boyhood; he has not yet become a man, and the dignity, the happiness, and the hopes of manhood are denied him. That he should be fitted for freedom, and made wholly free, becomes then the aim of one who acts towards him in the spirit of Christian fraternity. If his own safety require that like a child he should, for the present, be constrained, and subject to the will of a master, his constraints should be made no greater than are necessativity in the story of the present, be constrained, and subject to the will of a master, his constraints should be made no greater than are necessativity of the present, be constrained, and subject to the will of a master, his constraints should be made no greater than are necessativity. exigence; the idea of him and his children being bound for exigence; the idea of him and his children being bound forever can never be tolerated; his right being recognised, he
must be held merely in guardianship, and not as an instrument for our gratification or profit; the relation must be a
mutual and fraternal one, in which he serves us in return for
benefits conferred, and is disciplined for his own advancement in intelligence and virtue and practical capacity. If
we doubt about the justice of this requirement, then refer to
the rule that we are to do unto others as we would that they
should do unto us, and ask ourselves whether we should
expect or rightfully demand any thing less, were we in that
state of servitude.

Let these few remarks suffice with regard to that portion
of our colored servants who are not fit to be immediately

Due these few remarks suffice with regard to that portion of our colored servants who are not fit to be immediately freed from their restraints. There remain another class consisting of those who are able to take care of themselves, and are capable of judging of their own good. In these as in all others, the right to liberty remaining unalicented and malienable, nothing but the strongest considerations of public good can authorize its being any longer suspended. Or finsuperable practical difficulties present themselves in the ray of legislation, and emancipation continue to be forbidned by law, then the master, holding such an one in his fruits of his labor. Must be should be an an ever go astray, you can never fall into the contrary, men of that persuasion have greatly reproached me for my opposition to them. But I am one of that large and increasing body of Christians, who hold Slavery to be wrong, and are earnest for its removal. To be thus is not matter of choice. Thus far the spirit of Paul and of Jesus Christ constrains me. And finally, whatever may be the opinions, the hopes and fears, of different men, fail not to view the whole matter habitually in the light of Religion. If you follow that light, you can never go astray, you can never fall into the province of the strongest considerations of public good can authorize its being any longer suspended. Or finsuperable practical difficulties present themselves in the ray of legislation, and emancipation continue to be forbidned by law, then the master, holding such an one in his fruits of his labor. The contrary of the contrary, men of that persuasion have greatly reproached me for my opposition to them. But I am one of that large and increasing body of Christians, who hold Slavery to be wrong, and are earnest for its removal. To be thus is not matter of choice. Thus far the spirit of Paul and of Jesus Christians, who hold Slavery to be wrong, and are earnest for its removal. To be thus is not matter of choice. Thus far the spirit of Paul and of Jesus Chris if insuperable practical difficulties present themselves in the way of legislation, and emancipation continue to be forbidden by law, then the master, holding such an one in his dependence, must regard him as a freeman, must give him the fruits of his labor, must secure him in his domestic rights, must protect him from all wrong, and afford him opportunity, while he lives, to answer the ends of life, and to prepare to enter another, and less oppressive world. Nothing less than this can possibly be deduced from the golden rule of Christian morals. Nothing less than this can be proposed to you as your duty, except by one strangely deluded, or by one who cares more for your opinion than for truth.

truth.

The principle on which Slavery is founded is entirely overthrown by the fundamental principle of Christian morality. Christianity makes all men our brethren. Slavery makes men our tools. And the fallacy of its principle of the principle allowed here as well as elsewhere. peal to the majority of slaveholders; because the majori-y of this class, as well as of other classes, is bad, and is not be trusted to discern and confess truth through the cloud to be trusted to discern and comes are to the same of magnanimous, for interest; but I appeal to that minority of magnanimous, nonorable, and benevolent men, in whom the golden principles of the community are treasured up, and who deserve to be considered the voice of the community in all questions of justice and equity. They allow, the better class among that the contract of the contract is wrong, that to be considered the voice of the community in airquestions of justice and equity. They allow, the better class among us freely allow, that the principle of slavery is wrong, that Christianity requires us to consider all men our brethren, that each man has his rights, and that they cannot be denied him and he be degraded into a thing to be possessed for others' good; they do not claim to own their servants as they own their ploughs and their horses; but they own them as they own a wife and children; hold them under their care and direction, for the servants' own prosperity and spiritual advantage, by a discipline resulting in mutual benefit and happiness. The idea that men can be owned, strictly speaking, as property, will find few advocates among the good.

When Moses was sent to lead and organize the Jewish people, he found Slavery already existing and established and the laws which he dictated to the Jewish Commonand the laws which he dictated to the Jewish Commonwealth, did nothing with regard to it, but limit the power of masters, defend the bondmen in certain rights, and provide for the liberation of some, suffering the existing state of things to continue, only mitigated and alleviated. Slavery, such as it exists in an equative, that is chatted Slavery,

with wrong, and society laden with evil, and is his silence with wrong, and society laden with evil, and is his shelfer in any particular to be reckoned in opposition to those principles of religion which he gave forth, as the powers that were to subdue all wrong?

No. The question, as a question of Right and Religion, seems to be very plain. Slavery is wrong. We can own servants only as we own wives and children. They cannot he a part of our property, nor without great injustice can

seems to be very plain. Slavery is wrong. We can own servants only as we own wives and children. They cannot be a part of our property; nor, without great injustice can they be treated as such. This conclusion, indeed, is not in general controverted. While it remains abstract and general, it is allowed. But when we come to apply it to our own circumstances, we are perplexed with doubts, and a thousand insuperable difficulties are thought to present themselves before us. The incapacity of people long mured to bondage, their reluctance to work except when compelled, our entire dependence on them for the necessary labor in our fields and houses, are supposed to make it necessary to continue the bondage of the present generation. But in a few years the present generation will be gone: and does this reason apply to the generation that is to come? May not the law decree the freedom and provide for instruction in necessary knowledge, and for the necessary discipline and protection, of those born after the present time? May it not mitigate the condition of those now living, by permitting them to be instructed, by securing them in their families from forced separations, and from violation of their sacred rights? Ought not some limit to be set to the freedom with which they are bought and sold! In short, if Slavery be wrong, ought not the removal of it to be the settled policy of the people among whom it exists?

Thus, my friends, I have accomplished my difficult duty.

Thus, my friends, I have accomplished my difficult duty of uttering to you, what appear to be the teachings of Religion on this forbidden subject. I have not spoken my own thought. I have not suffered myself to listen to my own wishes or fears. The opinion of this or that mind is nothing. Our question is singly this,—what is the will of God toward us in this thing? Under His protection we may laugh at fear. Interest, reputation, the excitements and prejudices of the day sink and vanish; and we seek to solve the great problem of our social condition, by looking into the eternal truth of things, and the immutable and shining duties of Religion. Such views never come amiss. Even when nothing is to be done, they prepare us for the future, and make us satisfied to be quiet. They give stability to our otherwise fluctuating ideas. They yield us confidence in ourselves. They calm all irritated feeling, they raise us to serene and elevated thought, and prepare us for sacrifices and toil. Religion is never an intruder. Notwithstanding this, however, I have found a strong motive to dissuade me from venturing on the subject, I have now treated, in the apprehension that the treatment of it might prejudice our infant church in the opinion of the community. Let me say therefore, that thus to shift the responsibility upon the church, would be wholly unjust. I am forced to confess, that the members of our denomination are in general as little favorable to the discussion of this creat interest as those of any other. I fear Thus, my friends, I have accomplished my difficult duty

The Pennsylvania Inquirer contained in a recent number a long and interesting notice of a work on Cuba, lately pub-lished in England by David Turnbull, who visited that island in 1837, and remained there some time. We give below some extracts bearing on the subject of the slave trade and the treatment of slaves. —Pennsylpania Preman. "But the chief object of Mr. Turnbull's visit was to ascertain the number of the slave population—the amount of the yearly importation of Bozals from the coast of Africa— the views and feelings of the Spanish authorities in regard to that infamous traffic—the measures taken for its suppression—and last, not least, the present condition of the

All circumstances considered, Mr. Turnbull estimates the white population, 1838, at 400,000, the free people of color at 110,000, and the slaves at 360,000, making the aggre

at 110,000, and the staves at 300,000, maxing the aggregate 870,000.

Mr. Turnbull's next care was to ascertain the number of slaves yearly imported from the coast of Africa. This was a difficult task, but after careful inquiry he rejects the estimate lately given by Mr. Buxton, of 60,000, and of Mr. M'Queen, of 100,000, and adopts that of Mr. Tolme, the British Consul at the Havana, who is of opinion that they do not exceed 23,000. do not exceed 23,000.

His picture of the treatment of the slaves is revolting indeed. In many instances they are treated with great vio-lence. But this statement, it is observed does not apply to slaves living under the same roof with their masters; these are not only kindly treated, but, being generally born in the same house, will be found to are not only kindly treated, but, being generally born in the same house, will be found to be the foster-brothers or foster same nouse, will be found to be the loster-fordings of loster-sisters of the master or his children. It is in the country, on the sugar or coffee plantations, which the rich proprie-tors of the Havana seldom or never visit, that the poor slave is made to feel the weight of his wretched condition, under the tender mercies of a brutal Mayoral, or over-

eer:—
'While in quest of the mouth of one of those extraordi-While in quest of the mouth of one of those extraordinary caves produced by the action of water on the schistose formation, washing it away from beneath the superincumbent mass of calcareous rock, we overtook, on the bridle path, a long file of negroes, each laboring under a heavy load; and at the same instant there came up one of those brutal drivers, armed with his instrument of torture, who, without any notice or apparent provocation, applied himself most vigorously to the work of flagellation, not sparing a single individual of the gang. With this proceeding we did not interfere, because in a foreign country we felt ourselves refuctantly compelled to pay some respect to any emblem of authority, although it should appear in the questionable shape of a cartwhip. Soon after the driver had performed his round of duty, and had allowed the gang to proceed on their journey, we were met by two persons in matery, defend the bondman in certain rights, and provide for the liberation of some, suffering the extaining state of for the liberation of some, and from the contingent of the contingent of the liberation of some, and form the liberation of some, and from the liberation of some, and from the liberation of some, and from the liberation of some and the liberation of the liberation of some and the liberation of the liberation of the some and the liberation of the liberation of the some and the sould represent the liberation of the some and the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the some and the sould represent the liberation of the sould be sould on the sould represent the liberation of the sould

missible, since this was allowed by the Jowish law and practised by the Jewish people. Yet can any be found to maintain on this ground, that a man may, without sin, have severel wives, if he only treat them all with kindness? The Jewish was an imperfect dispensation, designed for the infancy of the race. We have a more perfect law. Nothing is permissible to us, except that which, according to Christ, is just. If we would find therefore what Revelation approves, we must turn to his road.

It is not to be controverted that Christianity brought next and direct prohibition of Slavery. As little however of the infancy of the race. We have a more perfect law. Nothing the standard of the provided of dition of affairs shall exist, and so long as our government permits the protection of our flag to every vile miscreant who chooses to turn slavedealer, the efforts of the British, and of philanthropists generally, to put an end to this dread-ful business will prove of little avail. "No other flag but the American," says Commodore Reeve, of Her Majesty's sloop Lily, in his report to the Secretary of the Board of Admiralty, "will, in a short time, be seen on the coast, as it affords all the protection a slaver can require under the exis-ting laws; and it would be useless for Her Majesty's cruisers to be any longer employed for the suppression of the

> novations introduced by the Pacha of Egypt, was the dis-section of human bodies in teaching surgery. The priest-hood firmly refused to sanction such a violation of the law-sof the prophet. The Pacha told them that in his opinion issection was perfectly proper, and that their own bodies will furnish the first examples, unless they speedily come to his views. The argument was inevitable; the priests were

> Stephen Dickerson Reclaimed !- It is a fact well know to our readers that three young men belonging to this city, Isaac Wright, George Garrison, and Stephen Dickerson, were kidnapped and sold into slavery, by some man-stealing scoundrels, about three years since. Isaac Wright was re-claimed more than a year ago, and now he have the high satisfaction to announce that Stephen Dickerson is reclaim-ed and arrived in this city on Tuesday last. We shall en-deavor to give the facts next week.—Colored American.

> > From the Youth's Cabinet. The West Indies.

There are a great many people in America, who tell us that if the slaves were set free at once, they would be sure to murder their masters; and perhaps there may be some of the readers of the Cabinet who believe this, and who of the readers of the Caomer who believe this, and who would almost tremble with fear if they were told that to-morrow all the slaves in these United States were to be free. Perhaps you think the slaves would wish to take revenge for all their wrongs and sufferings. It is true they have suffered much, but I think freedom would take away all dispective to traverse.

all disposition to revenge.

I will give you the history of a young woman who was born a slave, and who was often, very often, much abused, but who was liberated about two years since. Her name is Cornelia, and she resides in the Island of Jamaica, where she lived in my family for about two years. Her master died when she was young, leaving her and several others to his wife. By her and her children they were treated very

pleased. Soon after this, she came to live in my family, and up to the close of the apprenticeship system, Cornelia uever failed to pay her dollar per week to her mistress.

Immediately after emancipation, Cornelia's mistress came very poor and destitute of the comforts of life, an now was the time for revenge—now was the time for Con nelia to remind her of former injustice and oppression. But did she do this? No: she filled a basket with provisions the sne do this: No! sne midd a basket with provisions, the fruits of her own earnings, and went six miles to enleavor to comfort and relieve "poor old misses;"—and this she often did. She was often joined by her old fellow servants, who had also endured so much oppression. They did this of this own accord did this of their own accord.

As I was leaving the Isle, I heard that the old lady wa

As I was learning the Isac, I head that the old any was expected soon to die, and Cornelia was more attentive to her than ever—often going to find out all her wants that she might supply them; often watching with her, and pointing her to Christ the sinner's friend, and praying that God would prepare her for the solemn hour of death.

Does this label blue searce?

look like revenge?

But perhaps some one says, this is a remarkable case, and only one. Stop! Look at the Isle of Jamaica, not so large as New Jersey, having a population of about 300,000 slaves, only about 10,000 whites, and 40,000 mixed and colored free people. On the morning of Aug. 1st, 1838, all these 300,000 slaves were set free—yes, "turned loose" to go where they pleased. And what did we see! Blood and carnage, fire and smake—the actions out of recome? go where they pleased. And what did we see: Bloom and carnage, fire and smoke—the actings out of revenge: No indeed! far from that. Nearly every chapel in the Isla was crowded with these people long before daylight; and every heart seemed to go out in thankfulness to God and man, for the rich gift which had been conferred upon them man, for the rich gift which had been conferred upon them; and from that hour to this, not a single case has occurred where a liberated slave has attempted to murder his master. This was expected by many, but all have been disappointed. One gentleman who had been a slaveholder in Jamaica for many years, said to me, "I used to think, if ever the slaves got their freedom, many of us would get a tremendous thrashing for our evil deeds; but I see no disposition among them, now they are free."

The African race are very remarkable for their spirit of forgiveness and forgetfulness of injuries, and it shows much ignorance in a person to say that the slaves would "cut their master's throats, if they were set free." The truth is, as said one who had been an old oppressor in Jamaica. "If

their master's throats, it they were set free." Ine truth J as said one who had been an old oppressor in Jamaica. " you don't let them go free they will cut your throats." Ye it is oppression that maketh even a vise man mad, but "I that would have friends, must show himself friendly."

D. S. Ingraham.

From the Emancipator. Letter from Rev. C. S. Renshaw FERN HILL, ST. ANDREWS, JAMAICA, ? May 10th, 1840.

Messrs. J. Leavitt, and Chas. B. Ray:

Dear Brethren,—Before Heft the United States, a number of colored friends requested me to ascertain the advantage. emigration to this island, and to communicate to the

ne results of my enquiries.

May I beg the privilege of addressing them through the blumns of your papers! Dear Brethren and Friends:—I have not been unmind-ful of your request, nor of the promise I gave that you should hear from me, on the subject of emigration to this

The views I now entertain are my first impressions ripened to maturity. I have, however, forborne writing you at an earlier period, lest you should regard my statements as partial, and my conclusions as hastily drawn from insufficient

data.

After having given to the subject all the care my circumstances would admit, and advising with many of your friends and mine, I am irresistibly led to the conclusion at which the Anti-Slavery body of Great Britain appear to have arrived—THAT UNDER EXISTING CIRCUMSTANCES, EMIGRATION

sons, this is view whilst I write. I he moral aspect of the Island is immeasurably the worst aspect. Your educational privileges, and I know they scarce descrive the name, are generally as good as you would enjoy here. In many districts they are much better.

The "public sentiment" that has so long oppressed you is almost uuknown here, but that only seeks to keep you in the place you are so minch wanted to fill—the lowest caste of laborers.

6. Emigration from all other quarters has failed. The emigrants have uniformly been disappointed: often most ruinously so. Germans, Irish and Scotch have tried it in vain. Many have petitioned for, but have not obtained, a passage back to their native land.

passage back to their native land.

By what magic will you escape a similar fate?

7. Those by whom you would be employed, have general y been the proprietors, or managers of slaves. Slavery it lead here, but the spirit, though modified, still exists. I would be a miracle did it not. I well know how keenly you have the spirit, though the spirit, though the spirit would be a miracle did it not.

feel the petty tyrannies you are now subject to, but should you be induced to emigrate to Jamaica, in the hope of escaping from them, and find yourselves compelled by circumstances to labor under a harsh, captious, overbearing employer, the mockery of your hope would doubly aggravate

slave proprietors, but simply to give you all the facts in the case. That they are more or less marked by the peculiari-ties of the odious relation they have sustained, is no doubt true. Can a man take fire in his bosom, and his clothes not

8. The character of the legislation of the Island is unsettled. It is impossible to say whether it will be liberal or restrictive. Some of the laws recently enacted, must ear very heavily against the interests and happiness of the aboring classes. I am confident that you would find them Besides this, there is reason to fear that the execution of

the laws will be placed entirely in the hands of a magistrac-constituted of planters and managers. How much their previous associations and habits of thought and feeling will be likely to influence their judicial decisions, I leave you to decide. They are men, and generally have unsanctified I feel bound, also, to say that fears are expressed that th

paesent governor will not pursue the energetic course of Si Lionel Smith, the late governor. With some minds this has

Lionel Smith, the late governor. With some minds this has much weight; but, though unhappy agitations have recently been excited, my hopes far transcend my fears.

These are the reasons that have influenced my mind. I have read them to brethren Dresser, Tyler, Beardslee, and Blakeslee, whom many of you know, and to other gentlemen of the Island. They most fully endorse them.

After a few years shall have harmonized the conflicting interests, softened the asperities, equalized the prices, and given character to the legislation of the island, it might be a happy home for many of you. Till then, is it not

"Better to bear the ills you have, Than flee to those you know not of?" With an earnest desire to promote your best interests,
Your friend and brother,
C. Stewart Renshaw.

Slaveholding generates the space

Most of our readers have probably seen an account of the attrocions murder recently committed at St. Louis, Missourt, upon the person of A. J. Davis, proprietor of a political journal in that city. The deed was done in open day, while a number of persons stood by and looked on with seeming matter and one even attempted to prevent interference when at length it was offered. The occasion was dissatisfaction on the part of the murderer, with an article siluting to him in Davis' paper. We copy below, from the Christian Reflector, some comments on the bloody deed:

"Some might wonder what slavery has to do with this cious passions, this readiness to be wrought up into irrepres-sible rage by the veriest trifles, and this recklessness of ible rage by the veriest triles, and this reckiessness or numan life have all their origin. It is the hot-bed where de-pravity quickly germinates and attains its rankest growth. To repress free-born energies against their consent to all manner of suffering, requires threats, force, and hence a resort, when necessary, to the direst extremes, both against the enslaved and those who would befriend them. Hence ranny, suspicion, petulence, wrath, and the whole family f kindred propensities become habitual and stand ever rea dy to answer other purposes than those by which they are sustained. We need not dilate. Any one not stone blind may by a glance at facts of every-day report, trace an inse-parable connection between cause and effect. If we err, we pray some one to undeceive us. But how happens it the these numerous facts, if not causes and effects, are four intimately united, and generally on the same soil. Can an one tell? 'But do they not occur all over the country

one tell? 'But do they not occur all over the country?'
To some extent they do, but the rapid increase in murder is
ascribable to no more fruitful cause than this.

The wave of population has for years been rolling south,
and is returning contaminated with the soil over which it
has passed. The ebb and flow is on the increase. But,
more than all, the frequent triumphs of mob violence over
statute law, brought into decent repute by nothing so much
as opposition to the discussion on slavery, have vitiated
public sentiment, and have, upon a great part of the community, made this one grand impression,—that summary munity, made this one grand impression,—that summary vengeance for grievances is safe and even proper when a stronger party shall not forbid it. Recollect the case of Land that for using the same right guarantied to him by the constitution of his country—freedom of speech. He died for the same cause, although his blood was spared to inflict a deaper distracted to a free state. It would be pleasing to for the same cause, annough his brood was spared to inflict a deeper disgrace on a free state. It would be pleasing to trace the parallel. We shall understand by and by perhaps what these things mean. When a few more sons of New England are to be sacrificed for merely clinging to the principles which their mothers taught them on their native hills, when a few more descendants of the pilgrims shall fall by ruffian hands because their fathers did not teach them self-effence with weapons of death, the question will be better defence with weapons of death, the question will be better understood, whether the North has any thing to do with the 'peculiar institutions' of the South.

But at present it is a 'difficult subject and does injury rather than good.' When will men open their eyes to

Pro-Slavery Witness.

The credibility of the witness—the Jamaica Despatch—whose testimony is chiefly relied on by the retailers of unlavorable reports from the West Indies, may be inferred from the following, which we cut from the Emancipator.—The editors of this country, who copy so liberally from the Dispatch, without stopping to "examine into the truth of the matter," would not do much amiss to take a hint from the decision.—Pa. Freeman. Mr. Knibb and the John Bull .- A verdict has been given

Mr. Knibb and the John Bull.—A verdict has been given at London, in the Court of Queen's Bench, against the John Bull newspaper, for a libel on the Rev. Mr. Knibb, the devoted missionary in Jamaica, in re-publishing a mendacious statement from the Dispatch. Most of the pro-slavery papers in the United States copy freely from the Dispatch in presenting their readers with "Intelligence from Jamaica," with respect to all that is unfavorable in the working of emancipation in the West Indies. The defence set up was that the John Bull had merely re-published what had already appeared in another paper. Lord Denman, however, in charging the jury, considered such defence of no avail. He said that the London paper ought to have taken pains to examine into the truth of the matter before it gave it again to the world.

From the Pennsylvania Freeman. Admission of Florida.

The reasons that have led my mind to this conclusion, I state.

1. The climate of Jamaica is the contrast of that of the free States. On its highest mountains, and they overton any in the United States, frost or snow was never known.

Winter is not in the Jamaican's vocabulary. The heat is not only intense, it is protracted, it begins soon after snarise and of East and West Florida. On the 2d instant the Select Committee of the United

What are the "conditions" alluded to in the bills we

classes are called, is as different as possible from that to which you have been accustomed. Yams, plantain, salt fish, and sometimes a little pork, constitute their almost unvarying meal the year round. They are satisfied with this, but I do not believe that you could or would be; yet if you come to Jamaica, these must be the great staples of your diet. The proof is at hand. Meats are cheap at 12 1-2 cts. per lb. Flour varies at from \$10 to \$18 per lb!—Teas from \$15 to \$2 ber lb. Coffee from 18 3-4 cts. to 25 cts. per lb. Sugar averages 9 or 10 cts. per lb.

3. Whilst these are the prices of provisions, wages are much lower than in the U. States. They are never higher than 50 cts. a day for a field laborer, and generally 31 1-4 cts. Carpenters, masons, &c. &c., vary from 50 to 75 cts. per day.

4. You can scarce hope to become a landholder, except you bring funds with you to purchase. Lands are very high—I know of none for less than \$15 per acre, and it generally varies from \$20 to \$30 per acre, and is rising in value.

Need I contrast this with the lovely praries of the great West, at \$1 25 per acre?

To the editor of the Morning Chemistry to the Morning Chemistry to a condition we hope no new state will ever be added to this Union. We have already quite too many which are giving the lie in their practice, to their own professions of reverence for human rights, and regard for righteous liberty.

Will our northern Senators sit tamely by and permit the sunty talked of "balance of power" in the Senate to be destroyed by the admission of two new slave states without any free state to keep the scales even? Will Webster feel in their own professions of reverence for human rights, and regard for righteous liberty.

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To the editor of the Morning Chronicle :

To the editor of the Morning Chronicle:

Sir.—I am rejoiced to find that the disgraceful treatment which Mr. O'Connel received yesterday at the hands of the committee of the Society for the Extinction of the Slave Trade is not allowed to pass by unnoticed. Do Mr. Buxton and the committee suppose that the public will so readily forget the eminent services which have been rendered by Mr. O'Connell to the Anti-Slavery cause, both in and out of Parliament, as to allow them, or any set of men, thus publicly to insult one of the most able and eloquent advocates of civil and religious liberty that ever sat in either House of Parliament? The Tories, now that they have no immediate personal interest in the slave trade, may profess great horror of the traffic, and be willing to come forward to plead the cause of the injured African; but who ever be held Sir Robert Peel, and the Tory lordlings who were yesterday so prominently, and somewhat offensively brought forward, take any part in the public proceedings of the An ti-Slavery Society while slavery yet remained a blot on the character of the British nation? The committee may rest as the extinction of the slave trade, they must satisfy the people of the catholicity of the spirit by which the operations of the society are to be conducted; and we tell them that this is not to be accomplished by the studied exclusion from the platform of the society of men like Lord Brougham that this is not to be accomplished by the studied exclusion from the platform of the society of men like Lord Brougham and Mr. O'Connell, whose sincerity in the great cause has lready been so abundantly tested.

and Mr. O'Connell, whose sincerity in the great cause has already been so abundantly tested.

Again and again was it announced yesterday that the meeting was not a party meeting. Why, then, we would ask, did the committee purposely exclude Mr. O'Connell from their list of speakers (for such undoubtedly was the case, according to Sir T. D. Acland's distinct avowal after the close of the meeting,) and why was the large organ made to thunder forth its notes the moment Lord Ripon concluded his speech, in order to drown the loud and oft-repeated calls of the meeting for Mr. O'Connell! Mr. Buxton was personally solicited by some of his own friends, and that repeatedly, to allow Mr. O'Connell to speak; and manny were the anxious inquiries made of Mr. O'Connell himself as to whether he would consent if called upon. But Mr. Buxton had pledged himself to his Tory supporters, and Jabez Bunting, and his bigoted disciples around him, that the true enemy not only of African, but of English and Irish slavery also, should, at all risks, be insultingly excluded from taking any part in the proceedings of this meeting.—So bitter was the feeling displayed by some of the officers of the society, that Mr. O'Connell was not allowed to escape personal insult from some of their number; and a heardless conceited humys holding a ward in his hard had of the society, that Mr. O'Connell was not allowed to escape personal insult from some of their number; and a beardless, conceited puppy, holding a wand in his hand, had the insolence to tell the Liberator of seven millions of his fellow-men, that he had better have attended a meeting of the Precursor Society, as he would there stand a chance of being heard. "Young man," replied Mr. O'Connell with great dignity, "I give you the whole benefit of the bitter birder of that expression. I have done more for the Activity great dignity, "I give you the whole benefit of the bitter bigotry of that expression. I have done more for the Anti-Slavery cause than you have done; but no matter—this is only additional proof of the deep enmity towards the Irish poople cherished by Englishmen." Deeply do we lament that the treatment which Mr. O'Connell received at the hands of the committee and a small portion of this meeting afforded but too strong reasons to justify the truth of his remark. The whole behavior of the committee towards Mr. O'Connell was a piece of shameless, daring, public insult to a third part of her Majesty's subjects, and that too on an occasion when all hearts alike, Irish and British, Protestand Catholic, were most anxious, not only to lift their voices and Catholic, were most anxious, not only to lift their voices against African Slavery, but to join heart and hand in a puber illustrious consortoualty towards our beloved Oneen and Yet, for Mr. O'Connell's satisfaction, let it be stated that

Yet, for Mr. O'Connell's satisfaction, let it be stated that there were many present yesterday who could not help instituting a comparison between the "subline mediocrity" of the speeches uttered at this meeting by Buxton, Peel, Sandon, Bunting, Cunningham, and Co., and the burning, heart-stirring eloquence of the speeches delivered some two years since, at the same place, and in support of the same cause, by Lord Brougham, Mr. O'Connell, Mr. George Thompson, the Rev. John Burnet, &c. Of this Mr. O'Connell may rest assured, that while the speeches of yesterday will soon be forgotten, by even those who were present at their delivery, his own brilliant and eloquent orations on the same subject will be perused with delight and admiration by many yet unborn generations of men. nany yet unborn generations of men

dness to allow them to app public notice, have the goodness to allow them to appear in your Liberal journal, and by so doing you will oblige one of our constant subscribers. A TRUE BRITON AND A PROTESTANT.

From the Liberator. .

The Conclusion of the whole matter.-Myron Holly conludes a 'long article' in the Friend of Man as follows :

The chief conclusions arrived at, then, are, that the Con-The effect contentions arrived at, interface, that the Constitution of the American Anti-Slavery Society, requires of ts members the use of political action, in all the forms which t is lawful for them respectively to employ, for the abolition of slavery—that the doctrines of non-resistants being hostile to the most essential principles of our republican form of government, which are embraced by the society III—Disactives from holding numbership with it in truth and code. the them from holding membership with it, in truth and godly incertity—that it is an imperative duty for those who hold ust allegiance to the constitution of the society to nominate bolition candidates for election to the Presidency and Vice Presidency of the United States—that every voting member of the said society, entertaining no objections to the personal qualifications of the nominees, is bound to support them with is vote, and, with all members not entitled to vote, to aid national and, with an inferences not entired to vote, to admitted the theory of the their election by every honest influence in their power—and that these propositions are a vital part of that truth, by the application of which the greatest practicable unity and efficiency of action among Anti-Slavery men may be secured, and that love, which longs to labor with the fullest effect for the freedom of the slave, may be most beneficially manifested.

Mr. Holly is certainly to be commended for the frankness with which he states his doctrines; but what could be more ridiculous than this newly discovered interpretation of the

Fourth of July at Abington.-We had the pleasure of atending the annual meeting of the Old Colony (Plymouth County) A. S. Society, in the pleasant town of Abington, on the 4th inst. At 10 o'clock, A. M. the chair was taken or the 4th inst. At 10 o'clock, A. M. the chair was taken by the venerable President, Seth Sprague; and the forenoon was occupied with an Address by Samuel J. May, the Annual Report by the Secretary, Wm. T. Briegs of Scituate, and the accompanying devotional and musical exercises. Bro. May's Address was an able production, and ambodied a mass of testimony respecting the subserviency. ercises. Bro. May's Address was an able production, and embodied a mass of testimony respecting the subserviency of the political parties to slavery, which was peculiarly appropriate to the occasion. A copy was asked for the press, and we presume it will soon be published, together with the Annual Report of the Society.

At noon the friends from abroad were furnished with refreshments in a hall near the meeting-house.

The afternoon was occupied with an earnest discussion of various resolutions brought forward by the Business Committee. We shall doubtless be furnished with the proceedings in season for next week's paper. The Society voted

mittee. We shall doubtless be furnished with the proceedings in season for next week's paper. The Society voted to raise \$2,000 immediately for the State Society, and a liberal contribution was made on the spot. After enjoying a very pleasant meeting, the Society adjourned to meet again at Kingston on the first of August, when we hope there will be a strong rally from all parts of the country.

Deal Justily.—The Massachusetts Abolitionist is inexcusably unjust to N. P. Rogers, in copying, without correcting the mistake of the Christian Witness, concerning his state ment about Arthur Tappan. The plea which might have availed the latter paper, cannot serve the former, for the error was corrected in the Freeman, and the correction was copied into the Standard, both of which the editor of the Abolitionist can see. We can assign no better reason, therefore, for this injustice, than his culpable neglect to ascertain the easily attainable truth. It ill becomes that editor to complain of others for want of "accuracy in the statement of facts," if there is any truth in the old saying about "glass houses." We ask him in the name of justice to our absent friend to repair the wrong he has done.—Pa. Free,

From the Dublin Weekly Herald. The World's Anti-Slavery Convention.

It was not our lot to be amongst the inactive spectators during the great struggle in 1838, which ended in the complete emancipation of the negro in our West India Colonies—by which he was disenthalled from those shackles which he had so long and so grievously worn. That auspicious he had so long and so grievously worn. That auspicio event we firmly believe to have been the commenceme of an era which will only attain its consummation when,

"Slavery shall cease, and cease forever, And man shall wear a chain no more."

It was our lot, too, to stand in the last assembly of Anti-Slavery Delegates; amongst that noble band, who three times in the space of a few months, left their homes, and all their pressing cares of business, to aid in the redemption of It was ours, too, to stand within the walls of the House of Commons when the glorious majority of THREE was declared for the full liberation of the enslaved; and although an unworthy, a miscrable attempt was made to nullify that noble decision, yet we felt it was final. It was borne on the wings of the wind to the oppressor, and to the oppressed. It told the one that the days of oppression were over—the other that he was to be free.

It was ours too, to got very time and disappointment at the

It told the one that the days of oppression were over—the other that he was to be free.

It was ours too, to feel vexation and disappointment at the pertinacious and continued refusal of a ministry to accede to the demands of justice and humanity; thus protracting that struggle at an expense of time, and an amount of pecuniary outlay to many of the friends of the negro, that they ill could bear. But in the midst of all this, we saw that there was an important end in progress of attainment; that each succeeding discussion, each opposition, was throwing fresh light on a great principle; that the question of abolition was travelling, by means of the press, throughout the world, and thus obtaining a publicity, that it could not otherwise obtain; that tyrants every where were trembling at the protracted, but, in its results, certain contest; and lastly, though not least—that every fresh delay was drawing additional labourers into the field to fight the battle of freedom. We felt, too, that as philanthrophy is ever expansive in its nature, that the labours and energies of its votaries would not cease when the then struggle was over, but would be turned into other channels of benevolent enterprise. Has not the zeal manifested in exposing the infamy of the opium war—in advocating the cause of British India—and in promoting that great source of the regeneration of our own country, Total Abstinence from intoxicating liquors, proved the correctness of our feeling. It is this feeling, too which makes us anticipate glorious results from the approaching Anti-Slavery convention—which will not permit us to set limits to what it may not ultimately achieve.

Yes, when we consider, that with the cool determined spirit of the English Abolitionists, there will be associated

limits to what it may not ultimately achieve.

Yes, when we consider, that with the cool determined spirit of the English Abolitionists, there will be associated the self-denying, unquenchable zeal of their American brethren, those stern upholders of human rights; that the noble minded missionary, Knibb, who has in the very domains of slavery fought the good fight of freedom, will be there accompanied by two of his sable brethren, whom, as an instrument of God, he has released from their bonds; that the liberated black of Hayti may nerhans be thore, and the sway. companied by two of his sable brethren, whom, as an instrument of God, he has released from their bonds; that the liberated black of Hayti may perhaps be there, and the swarthy Indian to tell of his right to freedom; that the continent of Europe will send her noble spirits to tell of their common sympathy for the rights of all mankind; that amongst the strong and vigorous, the aged Clarkson, the early and untiring friend of the oppressed will stand forth; and, that over all, may we not humbly trust the blessing of the Omnipotent will rest—we cannot, again we say, set limits to the results. Angels will rejoice over such a scene; while the demoniac man-stealer—the lordly cotton planter—the purse proud American cotton grower—the rice cultivator of South Carolina shall tremble in the midst of their ill gotten riches and feel that the canker-worn has assailed them. The negro, whether he toil under the burning sun, or suffer the agonizing horrors of the slave ship, or be lacerated by the iron collar and blood hounds of Cuba, or the deadly lash of the Free American Republican—wheresoever, under whatsoever form of misery, he may be, shall feel, if the glad tidings reach him, that there is a spirit at work, which if it do not accomplish his own release, will at least effect the deliverance of his offspring from bondage and suffering, and restore them to that liberty, which is the Creator's malienable gift to every one of his rational creatures. And oh! may they reach the ears of the poor Carolina mother, to tell her that her stolen daughters may yet be free—that their days of suffering—working up to their waists in water from before day light in the morning till darkness stops their dreary toil—"im the rice-swamp dank and lone,"—are numbered.

Will it then be asked any longer—what is the object of the "World's Convention"—what does it propose to effect!

It will hear from the American Abolitionists of the glorious

It will hear from the American Abolitionists of the glorior It will hear from the American Abolitionists of the glorious progress of the principles of freedom in America, of their fears, their difficulties, and their hopes. It will hear from the West Indian missionary, how the great measure of Negro Emancipation has worked in our West Indian Colonies. The indefatigable Buxton will be there to tell of the 1000 sons of Africa that are daily torn from her, either slaughtered on the native battle field, or, who perish in their march to the coast, or in the middle passage, or by the monstrous sixteen hours labour system, inflicted not only on men, but on poor weak defenceless women. From the philanthropists of the continent it will gather intelligence as to the intentions of the continent it will gather intelligence as to the intentions of their colonies, or still to hold them in bondage. To all it will give counsel, aid, and sympathy, to carry out the grand design of effecting a universal emancipation throughout the world. It will unite all by the common bond of human brotherhood. They will return to their homes and their countries, with their love of liberty strengthened; and their countries with their love of liberty strengthened; and their that Lead with renewed and their countries with their love of the recommon bond of the properties of the recommon bond of human brotherhood.

countries, with their love of liberty strengthened; and gheat with engage with renewed a property of the with no light feelings, we express our anxious desire, that Ireland may be well represented at the approaching "World's Convention." She has an important part to act in the struggle for human freedom. An intelligent traveller (Doctor Madden) has informed us, that if the Irish who abound in America, were sound Abolitionists, they could almost everywhere turn the elections, and give the death blow to that foulest of all foul stains on her free institutions—American slavery; but that from going to the States in utter ignorance of the subject, they too generally become inoculated with the spirit of the slaveholder. Shame on us for having been so remiss in not instructing them better. But having been so remiss in not instructing them better. But let the time past suffice; and let us hope that this convention is the commencement of an energetic effort which will make every Irishman an uncompromising Abolitionist, and cause him to carry with him the genuine spirit of freedom wherever he goes.

Great Anti-Slavery Meeting at Exeter Hall.

We have received a second edition of the Journal of the British and Foreign Anti-Slavery Society, containing the account of a crowded meeting held at Exeter Hall, Joseph Sturge, Esq. in the Chair, in which Mr. Knibb again spoke powerfully. Amongst other statements made, there was one by Mr. H. Beckford, one of the colored delegates, who, speaking of the awful effects produced by slave trading, said, that "his mother was sold by her own brother for a gun, that with it he might go and murder others." That for the last two years he had not met a man or woman in the district in which he lived who was intoxicated.

Mr. Edward Barrett said, "the mothers now say they will teach their children to carry the gospel back to Africa."
Mr. Knibb said, in allusion to a statement made in the parish he resides in, in Jamaica, "that the poor rates had been doubled," that when he asked how many blacks there were amongst the nauners who more were shares. The reply were amongst the paupers who once were slaves—the reply was, "oh! not one"

were amongst the pauper was, "oh! not one."

J. Canning Fuller, Esq., a delegate to the approaching Convention, from New-York, said, "that every part of the Christian Church in America was implicated in the sin of slavery—that one church (Presbyterian,) had sold one of his slaves to purchase with the price a chalice, from which to drink the emblem of the Saviour's atoming blood—Christian men and Christian ministers, so called, had sold their slaves, and given the produce to spread the gospel amongst the and given the produce to spread the gospel amongst the

heathens."

Mr. Knibb presented the Chairman with a beautiful work

Mr. Knibb presented the Chairman with a beautiful work box, manufactured by a boy of 14-years of age, the son of a slave, as a small token of grateful respect. In accepting it, Mr. Sturge said, he valued it more—much more, on active to the writings of Garrison, than can be found in your letter to Rev. J. Blanchard, of Cincinnati, Ohio. Mr. B. and your count of the source from whence it came, than had it been made of solid gold.

Mr. Knibb's Speech at Birmingham,

chain of bondage, and place in its stead the child of he ection, and tell her that her home was her place, and no e unsheltered glare of a burning sun—if these things wer blitical, then, indeed, would he acknowledge that the Bap political, then, indeed, would he acknowledge that the Baptist missionaries of Jamaica had been political—(applause.) Having vindicated himself and his brethren, the speaker glanced at the results of emancipation, which had more than realised the expectations of its most ardent friends. It has been said, and truly said, that there had been a falling off in the produce of the sugar crop since the emancipation of the slaves; but it had also been said, and most untruly said, that it was owing to the influence of the Baptist missionaries that this result was to be attributed. It had been his (Mr. Knibb's) happiness to be called upon to form, in connexion with an attorney in the island, the first scale of wages on a Jamaica estate, to which not the least objections nexion with an attorney in the island, the first scale of wages on a Jamaica estate, to which not the least objections
were made by the people; but this was not all. They did
not fix the price of wages, the planters had done this themselves. During the time of slavery, when the negroes applied to their masters with the view of purchasing their freedom, the latter were obliged to swear to the value of their
daily labour before the price of manumission could be settled, and this they valued at four bits per day. Now, was
it to be supposed, that a man hearing his master swear that
his labour was worth four bits a day; would be disposed to
place a lower value upon his work; but yet, such was the
desire of the Christian freeman to act justly, that they struck place a lower value upon his work; but yet, such was the desire of the Christian freeman to act justly, that they struck off one-third of the sum which their masters had sworn was their due, and cheerfully worked for two-thirds the sum (cheers.) Not content with this noble concession, a meeting of planters was held, to see if they could not reduce the rate of wages still lower, but here the missionaries felt it their duty to protect the people, and here they made a firm stand—(hear and cheers.) They told the planters, if the labour of surar cultivation was not worth one shilling a day. labour of sugar cultivation was not worth one shilling a day, that it was time they turned their hands to something else (laughter.) Another cause of the diminution of the produce of the estates in Jamaica, referred to by Mr. Knibb, was, hat the planters refused to cultivate the land under the of the diminution in the produce was the unjust manner in which it was attempted to force exorbitant rents from the peasantry; and he regretted to say, that by a law passed with the sanction of Sir Charles Metcalf, the owner of a house had the power of raising the rent every week if he pleased, and ejecting summarily by a written notice—(hear, hear.) Another cause of the destruction of the produce, and one which the planters could not get over, was this, that the women had gone to their moner stations in their families. women had gone to their proper stations in their families, and their children had gone to their schools—(cheers.) The meeting was aware that in the time of slavery, the mother was obliged to surrender her child, when a month old, to was obliged to surrender her child, when a month old, to some mercenary on the estate, and return herself to the gang in the field, where she was compelled to labour from morning till night. And did they suppose that the agents of freedom in Jamaiea would have done their duty if they had not attempted to prevent this? No, no, every one would be delighted to answer, in whose bosoms glowed the feeling of human beings; and he confessed, that he, for one, delighted to find the women attending to their domestic duties, and the children hastening to their schools, to receive that instruction which he trusted would make them wise unto salvation. Mr. Knibb here referred to the rapid progress which education was making amongst the people, and added it was impossible to deny that the amount of the sugar crop had decreased; but if they received in this country less sugar, they exported to their West Indian colonies a much larger quantity of their manufactured goods; and if they had arger quantity of their manufactured goods; and if they had ager quantity of other instanactured goods; and it does not enough of sugar to supply the home consumption, there ere other countries to get it from (cheers.) He would, owever, mention one fact that would speak for itself, as a proof that emancipation had not operated injuriously on the ultivation of sugar. Before leaving Jamaica he called up in a proprietor of an estate, named Daniel Hart, an Israe on a proprietor of an estate, named Daniel Hart, an Israelite, and informed him that he was going to England, and wished to know how the people got on, and how his estate thrived, and the reply was, "I get on capitally—I give the people four bits a day, and I charge them nothing for rent, as I wish to keep them on the property." In referring to the conduct of the people themselves, Mr. Knibb said it was above all praise. It was a fact that there was not a labouring population on the earth so free from crime as the labouring population of Jamaica. He could prove this from the records of the courts of law in Jamaica. At the last Assize Court of Montego Bay, amongst a population of 135,000 individuals, only 19 were charged with offences. Of this number 6 were white men; of the remainder, 3 were acquitted, and there was not a female amongst them all ndividuals, only 19 were charged and there white men; of the remainder, 3 were acquitted, and there was not a female amongst them all (cheers.) In the parish in which he himself resided, containing a population of 35,000 persons, only one prisoner was committed for trial in the space of three months (hear, hear, and cheers.) He went to the House of Correction at Trelawney, before he left the island, to see all that could be seen, in order to tell all that could be told; and asked permission to go on the tread-mill; when the governor said to mission to go on the tread-mill; when the governor said to him, "Mr. Knibb, there is no use of concealing the truth, but ever since the 1st of August we have never been able to causter hands enough to turn it, and the mill has become rusty, and is going to pieces"—(loud cheering.) In the parash of St. Ann's the gaol had been shut up for the last six months, and the keeper had been put to bell ray till be read to the control of the contro arish of St. Amr's the gaol had been shut up for the last six norths, and the keeper had been put on half-pay till he was gain required—(laughter, and cheers.) In the parish of Vestmoreland, in which a deacon of his own church had een flogged for praying to God, the prison was in ruins, for here was no one to tenant it. These were facts which he should resound throughout England; and let his enemies should resound throughout England; and let his enemies professing Christianity in the Baptist church, and they had 20,000 at least—out of this number, and it was equally true with respect to the professors belonging to other denominations, only one individual had been brought to the bar of his country since the 1st of August, 1838, and he was acquitted of the crime laid to his charge—(cheers.) Mr. Knibb, in conclusion, called the attention of the crime laid to his charge—(cheers.) Mr. Knibb, in conclusion, called the attention of the crime for the conclusion of the crime active conclusions of the crime active conclusions. e worked in chains for 60 days on the conviction of a sin gle magistrate, and their magistrates were not celebrated for their wisdom or their intelligence. This iniquitous act and been passed since Sir Lionel Smith left the island, and

> For the National Anti-Slavery Standard. No. 2.

he trusted all who heard him would join heart and hand in denouncing these unjust and iniquitous enactments, and

reging on the British Government the policy and the justice of getting rid of them—(loud applause.) The Rev. Gen-leman closed his address by an able and powerful appear

to professing Christians and ministers of religion in America to renounce the holding and traffic of slaves, and wash for ever from their hand a stain which was alike disgraceful

tent to them as men and Christians

GERRITT SMITH, Esq. :

Humanity is worth our consideration. I rejoice that you feel it; there are thousands in our midst who do

That you have given, for the last ten or fifteen years our attention to the condition of your race, argues wel or the soundness of your heart, however many doubts there nay be of the justness of the course you pursue. It is use ess to hope for peace when there are conflicting principles, and you will allow the correctness of that reasoning which alls for vigilance in proportion to danger. . In my first letter to you I state that the point of separation is this, "whether woman has a right to speak in an Anti-Slavery meeting according to the original formation of the Constitution." apprehend that you may be a little at fault about the impor tance of the question involved. If you saw it as I am sure you will see it, ere slavery is "sent to her long home," you would have been careful not to have furnished the religious and political pro-slavery journals with such beautiful texts as you have done of late.

You speak of our quarrels, our denunciatory language Rev. J. Blanchard, of Cincinnati, Ohio. Mr. B. and you differ about the way to carry out a principle, or, to put the question in its strongest light, about a principle. Because

to secure the hardworking peasant a just return for his la-bour—if to endeavor to discribing and pollution of slavery, and teach him to think of his rights as a man—if to strike from the hands of the female slave so much more than Mr. Phelps' arduous and untiring reproof. efforts to padlock the lips of the free women of the north, as an apostate? There is a consistency in all things, and treat the other rights of my race worth my thoughts. "The sweet affection, the diviner instincts of what man by friends who were found there, was the amiable, the extraction, the diviner instincts of what man by friends who were found there, was the amiable, the extraction, the diviner instincts of what man by friends who were found there, was the amiable, the extraction at issue in new organization, the diviner instincts of what man by friends who were found there, was the amiable, the extraction at issue in new organization, the diviner instincts of what man be a superficient to the first of the comparative forms and the comparative forms and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things, and the comparative forms are consistency in all things are consist it is necessary to manifest it that sincerity may have its due. shall be when the world is dust," I hope I share in com-It is most glorious to struggle for humanity, but it is also in- mon with the noble spirits of the age. I hate sectarianism, miserated his brother in bonds, and his commiseration had glorious to regulate the action of a free spirit by forms and abhor bigotry, and loathe oppression. I yield to no supre- not been entombed in his own breast; -his mouth had been remonies which only check its power.

ganization as a tower of strength. It is not that a "man light of Eternity. has a right to himself." They do not doubt this; they feel t in every fibre of their being. But real or supposed interests-like those of Mr. Blanchard-conflict with their convictions, and they sacrifice them for the time being.

It is only within ten years that a development has been made which has scattered dismay among our-foes. It lies in our union. A body of men linked together by the powerful influence of a common object of attraction, operating for a common end, "forty acting like one," moved like the gearing of ponderous machinery, in perfect harmony, however numerically small, were not to be despised. Sir, the watchfulness with which our enemies followed our every step; the many efforts to obtain our assistance by inducing. us to accept of a modification of our principles; the strenuous and untiring opposition which has forced us into many a severe collision with our mortal foe, all utter with ten thousand voices the efficiency of combined power. Even yourself, sir, if I understand you aright, do not give up Color." And what is a slave? A being made in the image terest, you do not disclaim. You only leave the present organization because of our "quarrelsome" spirit, and then

Do you not see, that should we give up our organization at your request, silently administered through your example, we should do the very thing for which our enemies se ceded because we would not do. Our organization demolished, where would be those whom we value as worthy co-laborers !- I mean the women. Could they, under your equal right," "anti-monopoly," "universal suffrage" party principles, come into your meetings and talk in public ddress you and your coadjutors on your duties, and plead for the down-trodden of their sex? Never! However ultra your principles, however justly their claim so to do could be made out from your manifesto, there is not a man of you that stands ready to carry out those principles to their well-established and legitimate limits. What, then, should we do with the women? Let them "act by themselves?" "That is it!" cry our enemies. A most cun ningly devised scheme, to sell them to Satan, and set this noble reformation back to its starting point, and strangle the spirit of toleration in our midst.

Think you, sir, that the "new organized" care whether you belong to their society as long as the effect of your withdrawal is the same. You play into their hands with more efficiency by far in your present state. They claim you, and not without reason. I do not mean to impugn your motives. No, sir: I respect and love you deeply, and I feel that your course has been taken with less of thought than usual. But your course is as effectual against the "right of a woman to do the biddings of her conscience," as though you had published a proclamation declaring that you, with the other conservatives, could not stand the outrage upon "civilized society," and had therefore "new or-

Sir, we are determined upon one point, -that won shall have the right to speak or sit still, as best suits her conscience; and that your charge of a "quarrelsome" disposition on our part because we defend this point, shall not make us slacken an atom. This pass is the THERMO-PYLAE of our cause. We can afford to die in its defence, but we cannot afford to retreat. Our mothers shall never see us returning from this battle unless as corses upon our shields or as victors. It is the pass to Freedom's stronghold. The enemy cannot find it unguarded. I think if Mr Blanchard feels so disposed, he may weaken the force of your reasoning by setting the "quarreler," and by what shift you will make good your charge against us as "quarrelers," and yet justify your attack upon him, I am at a loss to de ermine. I would not be understood as apologising for Mr. Blanchard His course is wholly unjustifiable. He is doing our cause great harm; but my firm conviction is, that his course is less deleterious than yours. The wound you have given those whose hands you have helped to stay in former days, is deep and painful. That you should have found fault is right, where anything faulty exists; but that so deceived, is a wonder to me. Instead of appearing at diligence in the most interesting objects of your ass

followers had made their onset for three successive periods, ne would have felt enough of this same "quarrelsome" nave defended his "right to speak on an Anti-Slavery plat- entering? orm." And why should you love your rights better than Abby Kelly! Is this your Abolitionism-your great beneas to the necessity of payment? My dear friend, it will husband, and wife, our own immediate parents and children goodness, should trouble A. A. Phelps' orthodoxy, and in human nature, to aid us in our efforts for their liberation not earth be a heaven? Are you not baptized into the spiheaped up with his blessings, and has he not scattered sal- guiltless? Will not the King's award to us be, "Inasmuch vation in every turn and winding of your pilgrimage! Why not be magnanimous, and tell us where you are ! We do ye did it not to me !" not wish your co-operation without it comes from the heart. We value your assistance only as it springs from a high conviction of its necessity and rightfulness on your part .-

withdrawal of fellowship; the other is a man upon whom or false. If true, you are bound to listen and obey, though moved. The chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it, who or how many join it, and word and the chill of death has checked the warm current matter who formed it. you can descend with the most unsparing rebuke. How uttered by an "unknown tongue." I have new dealt faith. of his sympathetic bosom. He is no longer with you to brilliant its apparent achievements, such a society will can you account for the professional to the pro can you account for this partiality! Are we to suppose fully with you. I hold your course as virtually a full abanthat in this thing you are guided by no necessary preferences. that in this thing you are guided by no personal preferences, domment of the high and holy ground heretofore occupied or that you esteem Mr. Re-refusal to unlock the line of the high and holy ground heretofore occupied winding eloquence of his voice, and the wisdom of his countries to me to be based upon a principle of the high and holy ground heretofore occupied with the line of the high and holy ground heretofore occupied.

macy but that of the Lord Almighty. While I claim for opened "for the dumb," in the cause of those "appointed to Whatever explicitness of language you may think you myself and others the full enjoyments of the rights of conhave used, you still have left the minds of many of your science, I am happy to award it to others. Sir, will you to my own spirit;—for I love to see old age verdant with It affords us sincere pleasure to publish the following friends and enemies in the dark as to the real reason of your plead for this principle? If yea, well; if nay, may God the foliage of human sympathies and affections. But he too, solutions, which have been in our possession some time, withdrawal. They claim your course as a virtual abandon- pardon your defection and show you mercy, when we meet has been called away from his labor in this vineyard. On which have been delayed for reasons which it is unnecess ment of the cause itself. The enemy look upon our or- at his bar, each to test the rightfulness of his course in the us who remain the work now devolves—the responsibility now to mention. If the churches and ministers of the No

Yours,

For the National Anti-Slavery Standard. To the "Association of Friends for advocating the cause of the slave, and improving the condition of the Free People

BELOVED FRIENDS-In recurring to the opportunity when

was my privilege to mingle with you at the meeting of your Association, held last year in the week of Philadelphia Yearly Meeting, and in recollecting that the period is at hand when you will be likely again to be convened on a similar occasion, my mind is clothed with affectionate desires for your encouragement in the work of benevolence and humanity in which you are engaged. And what is that work? The name by which you have designated yourselve s, "The Association of Friends for advocating the cause of God-bearing a conscious, intelligent, and free nature stamped with the lineaments of immortality-possessed of prove the genuineness of your argument by commencing a him, in the acquirement of knowledge and virtue, in the ganization in the outset, was one of all-absorbing import to beings around him, agreeably to the relations which the yea, to all of it. What is the precise question at issue be Creator has established. A slave is such a being, with such tween the American Anti-Slavery Society and the American a nature, with such rights, subjected involuntarily to the control of a fellow man, unable to call any thing he has his own, except his unuttered thoughts. Denied the use of the faculties of mind or body, only in accordance to the will of another. Denied the privilege of using them in acquiring knowledge, in acquiring virtue, in acquiring happiness for himself or those most nearly related to him. Forbidden the exercise of the sympathies and affections of his nature. Forbidden to pour out these sympathies and affections in acts of kindness to his fellows in their afflictions-in cherishing and sustaining through life, with conjugal endearments, the partner of his choice, and in the extension of parental cares and solicitudes for his children. The child de nied the exercise of filial affection in aiding, in its turn, the parent, and in soothing, by a heaven-born tenderness, his declining years. In short, a slave is one, the high aspirations of whose soul are crushed—the image of the Creator in him effaced, and his whole nature degraded and brutalized, as far as can be done, by closing the avenues to knowledge, prostrating the pillars of virtue, repressing and rupturing all the sympathies and finer feelings, and paralizing the moral faculties by cruelty and crime.

To lift your brother man from this degradation; to remove from him the influences which sink him in ignorance, in vice, in suffering, is one, and I trust, a main object of your association. For, to use your best efforts to do all this, is to "advocate the cause of the slave." And when you have broken the cruel fetters which bind down his humanity, your next object is, to hold out to him the lights of knowledge and the attractions of goodness, that he may walk in all the dignity of his manhood and in all the glory of his God-like nature. Or, by doing this, you wish to "improve the conlition of the People of Color," who are already free.

Your Association embraces two great objects, two important duties. With regard to the first-to the humane, the senevolent, the Christian mind, a consideration of the nature and effects of slavery, to which I have adverted, will be infficient to engage the sympathies, and induce the solemn nquiry, Is there not a duty devolving on me in relation to n evil affecting so terribly a large portion of fellow beings, the second—an extensive field opens for the exercise of be nevolence, not only in efforts to improve this class of our brethren and sisters by promoting the right and worthy ap plication of the talents with which a benevolent God has endowed them, but in removing, as far as possible, that prevailing prejudice, the withering effects of which are so keenly felt by them.

Your minds, I doubt not, appreciate these views. Their advancement more effectually by associated action, has led to the formation of your society. But, beloved b ou should desert us, that you should allow yourself to be sisters, let me incite you to renewed and increasing zeal and the Annual Meeting to see for yourself, you stay at home. Be not weary, I entreat you, in well-doing, though little Not a word of sympathy from your lips, not an aspiration may seem to be achieved in "the cause of the slave." Re for our success, not an expression that the principle that member, our brother is still in bonds, toiling, stricken, and you have valued should triumph—but a silence, ominous of bleeding under the hard task-master—his sympathies crushindifference. It is broken at last, and it tells us that our ed—his god-like nature a moral waste. Our sister is in unshaken desence of the "rights of conscience" makes us agony in the cotton field—writhing beneath the keen lash quarrelsome."

Sir, with all my respect for you, I must at present think with the alternative only of submission or death—the fine that had Gerrit Smith been in the place of Abby Kelly, his sensibilities of her nature extinguished, ruined—and their feelings would have been different. Had he been the person whose liberty of conscience the ministers and their to the lowest orders of animal existence. If the time of their redemption seems long to us who are looking on, or laboring for their emancipation, what must it seem to them, spirit which now forms his excuse for non-fellowship, to into whose souls the iron of slavery is daily and momently

Oh! could we put our souls in their souls' stead—did we, indeed, "remember those in bonds as bound with them, volence! Does the fact that the Judge's Bull has not gored could we repose in our sealed houses with the unconcern in your Ox make such a wonderful change in your perceptions which most of us are now reposing? Were it even our own not avail you. It will look small on the morning of the brothers and sisters, that were thus dehumanized, subjected judgment. You will then hate the reminiscence. You to this merciless, barbarous, hell-born system, would not the would not like to stand still and see Abby Kelly's immortal feelings of our humanity speak out in efforts for their rescue? spirit excluded from heaven, because her song of eternal Would not our exertions be untiring? Would we not inpraise to the Son of God, her lofty chantings of her Maker's voke all that is sacred in religion, all that is tender and holy make him cry out, "Perfectionism!" Why, to you, should and the elevation of their moral and physical being? And rit of his Son? Has not your pathway for years been Can we, as the Priest and Levite, pass them by and be

Oh, then, be not weary in well-doing. Let us look not The Rev Mr. Krain of personnel planed, was recovered with good and the deep or cent day to great enhancement of the control of on our toils, but on the chained and stricken slave, nor ever tire till the manacle falls from his limbs and the fetter from We can do without you, if our cause is of God; if it is his soul, and he rises disenthralled, body and mind, from

is ours. May it be our concern to be found faithful—assu- would only adopt and carry out thoroughly the doctri red that he who has invested us with a consciousness of our which these resolutions set forth, slavery would spece come to an end.

At the annual meeting of the Conference often churche advancement in the perfections of our being, in durable riches and righteousness. For a beautiful reciprocity marks all the economy of his wisdom, by which "he that watereth, is himself also watered,"—he that benefits his brother, has the blessing poured back into his own bosom.

Affectionately your friend and brother, in the hope and labor of the world's redemption,

Thomas M'Clintock.

Waterloo, N. Y., 5th mo. 9, 1840.

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Thom duties, will qualify us for their fulfilment, and bless our come to an end.

New Organization.-The Question at issue.

WESTBURY, Long-Island, July 6, 1840. MESSES. EDITORS .- Ever since the spirit of new-organization appeared in the Anti-Slavery ranks, in 1837, I have watched its movements with intense interest; believing promotion of his own happiness and the happiness of the the Anti-Slavery enterprise, and to one half of our race can and Foreign Anti-Slavery Society? Or, between Old and New Organization, as it is technically called? I will state what, from the first blast of new organization, (i. e. the pastoral letter written by Nehemiah Adams, one of the Boston clergy, and issued by the General Association of Orthodox Congregational ministers in Massachusetts, in June 1837,) has appeared to me to be the precise question at issue. It is this

> Is woman's right to speak and vote for the slave, as con science shall direct, in A. S. meetings based on her physical or on her spiritual nature—on her sex or on her soul?

This is the question on which new organization joine issue with the old, in the pastoral letter in 1837, and which has been the simple and sole question at issue, as of main importance, in all our meetings from that time down to the recent anniversary in New-York, so far as there has been any collision. All agreed that southern slavery was wrong, and ought instantly to be abolished. But on what is the right of woman-of one half of mankind-to deliberate and ommunicate, as conscience should dictate, for the redemption of the captive, based? On her physical nature? or tion of the captive, based? On her physical nature? or on her spiritual nature? On her sex? or on her soul? Old organization assumed, as a self-evident truth, not to be discussed on the Anti-Slavery platform, that the right to deliberate and communicate for the slave, according to conscience, is a human right; an essential element of the spiritual and immortal nature of every human being; and that to deny to any human being, on account of physical nature, the right to feel and think for the oppressed, and to utter those feelings and thoughts in words and actions, according as each one's sense of duty should direct, would be to make war upon the spiritual being and immortal welfare of the human race. Hence the old society invited every human being, without regard to physical conformation, to deliberate and communicate in its meetings in behalf of deliberate and communicate in its meetings in behalf of justice and humanity, and aid the work of Abolition. The new organization assumes that woman's right to speak and vote for the slave is restricted by her physical nature-that her sex prohibits her from speaking and voting for the slave in Anti-Slavery meetings with men. New organizatio Anti-Slavery meetings and conventions with men. Why Simply and solely because of their sex. They have given o other reason. However a woman's sense of duty may prompt her to speak and vote for the slave in Anti-Slavery neetings with men, her sex imposes on her the duty to suppress her sympathies and thoughts, and denies to her the right to have any conscience about speaking and voting in such meetings.

Do the new organizers deny that this is the que ssue? They will not; they cannot. For, why did they withdraw from the old society ? Solely because that society allowed woman to speak and vote for the slave in its neetings, as her reason and conscience should dictate. Had the old society consented to wrest from woman her right to deliberate and communicate for the oppressed in its meetings, they never would have withdrawn. Why did they orm a new society? Solely to have a society in whose neetings woman should not be allowed to vote and speak for the slave, as her sense of duty should direct. To have a society in which it should be settled beforehand that woman had no right to have any conscience on the subject of speaking and voting at its meetings. Why are they thus of the Essex County Anti-Slavery Society, Massachusetts, opposed to woman's speaking and voting for the slave in published in the Liberator. Anti-Slavery meetings with men ! Solely because of her sex—her physical nature. The pastoral letter—the great ster, adopted by this vigilant and active Society, is but the originator of new organization—gave no other reason: bro- first whispering of the mighty wind that will sweep the thers, Phelps, Tappan, Dennison, Dunbar, and other leading southern Senator from his seat at Washington. ew organizers, have given no other reason. They talked of the customs and usages of the world. But on what are hese customs based? She is a woman; therefore "it is a sin and a shame" for her to speak for justice and mercy inthe New England Anti-Slavery Convention, in the meetings of the Massachusetts Anti-Slavery Society, in the meetings of the American Anti-Slavery Society, and in other Anti-Slavery Society, an Slavery meetings with men. Because old organization would not wrest from woman, on account of her sex, her right to speak and vote for the slave, when, where and how her own sense of duty should direct, they withdrew and formed a new society. The sole distinctive feature of the American and Forcegn Anti-Slavery Society is, it wrests from woman, on account of her sex, her right to speak and vote for the slave, when, where, and how her conscience shall foundation in fact, inasmuch as they were expending \$3250 would not wrest from woman, on account of her sex, her dictate, -a right which is an essential element of her moral and spiritual being, and the free exercise of which is made, by God, necessary to her present and eternal welfare. In that else does new, differ from old organization?

This society, which has thus declared war against an in

eriod is at hand when our work will end.

The events of the past year, admonish us to diligence, make onset upon the spiritual and immortal nature of half sown, and at an early day.

or that you esteem Mr. B's. refusal to unlock the lips of the by you, and I have not felt at liberty to let it pass without slave so much more than Mr. B's. refusal to unlock the lips of the by you, and I have not felt at liberty to let it pass without slave so much more than Mr. B's. refusal to unlock the lips of the by you, and I have not felt at liberty to let it pass without jutor, and the slave a sympathetic, true-hearted, and pow-I have nothing, or but little else than my rights and the erful friend. Assembled with us also, on the occasion to as to cause you to hall one as a brother, and treat the other rights of my race worth my thoughts. "The sweet affective in the comparatively few elder-which I have adverted, among the comparatively few elder-which I have adverted and the comparative few elder-which I have

TEST QUESTION

From the Liberator. Church Action,

Resolved, That as stavery is a most comprehensive sy tem of iniquity, involving a violation of the dearest rights, man and the plain commands of God, and is inconsiste with the pure principles of the gospel, it ought neither to countenanced nor tolerated by any Christian Church. Resolved, That it is the duty of every Christian Church, their masters foremost, to lift up their united examples. with their pastors foremost, to lift up their united examp and the strong voice of God's truth, in Christian love, again the system of slavery, that the pure may be kept pure, as the guilty be persuaded to repent.

* Congregational Churches, we suppose.-En.

· Can't take care of themselves."

We have had the pleasure of conversing with a gentle man who has recently visited the fugitives in Canada. Fro him we learned many interesting facts, a few specimens which we make public, in the hope that, coming to the knowledge of the patriarchs, they may quiet any apprehens ion which might otherwise be entertained from the inepacity of the objects of their fraternal care to provide fathemselves. Tenderness, like the slaveholders, should me tortured by distressing doubts and fears.

A large number of the fugitives are settled on an excellent tract of land between Lakes St. Clair and Huron, an are engaged in agricultural pursuits. A few individual in stances will give an idea of the general prosperity.

Mr. Johnson was, three years ago, a slave, in Maryland He now owns 130 acres of land; 15 of which are under cuture. He has an excellent span of horses, &c.

Mr. Green, from Maryland, has been five years without his owner's care. He owns 100 acres of land; 10 of whice are improved.

Two men who arrived at the settlement least the fact of the settlement least the settleme

are improved.

Two men who arrived at the settlement last. September, besides 'taking care of themselves,' have so far advance in learning as to read well in the Testament, although whe they arrived at the colony they were not familiar with the

Application will be made to the friends of emancipation in Britain, and we trust to the government, by the delegate to the World's Convention, for funds in aid of free school them do it -Agitator.

From the Pennsylvania Freeman,

Mr. Editor, —On Friday, May 1st, 1840, Thomas Christmas was hung at Warrington, Warren county, North Carblina, for the murder of a Mr. Davis, who had resided near lidgway, nine miles from Warren. Some four years ago, one of his eyes. For this outrage, he was sentenced to have both of his ears cut off, stand two hours in the pillory, and suffer one year's imprisonment. On another occasion, he cut off the nose of one of his slaves close to his face, on some trifling pretext. On another occasion, he beat his own wife till a female slave from another plantation ran to her relief, and on seeing her approach, he deliberately took out while the a female stave from another plantation ran to ner redief, and on seeing her approach, he deliberately took out his knife and cut off her ear, and told her to go back to her master, and tell him that he had put a mark on her that he might know her. No legal proceedings were ever institu-ted against him, either for the wrongs inflicted on his own slaves, or on those of his usionbor. He always went slaves, or on those of his neighbor. He always wen armed with the murderous bowie kuife and pistol. His armed with the murderous bowie kune and piston.
whole life was a scene of cruelty and blood, and yet this
man was a candidate for the General Assembly, and failing
of success, he shot Mr. Davis dead, as he was passing his brouse, solely because he suspected him of endeavoring to prevent his election. He has left a wife and ten children Implicit confidence may be placed in the truth of the above statement, which can be fully substantiated by gentleman now residing in this city.

Yours, truly.
JOSHUA COFFIN.

Resolved, That the late speech of Daniel Webster, Senator from this State in the Congress of the United States, at Alexandria, in which he pledges New England in favor of the revolting and enormous wrong of slavery, proves that a genuine love of impartial liberty dwells not in his boson; that he is the state of the s

foundation in fact, inasmuch as they were expending \$3250 for the services of two Secretaries, one of whom could have been dispensed with, without great detriment to the Society;

Resolved, That this Society considers this transac-tion as entirely unworthy of Christians or Abolitionists; and that it meets with our hearty and unqualified disapproba-tion.

Resolved, That we hall with pleasure the National Anti-Slavery Standard, just issued by the Executive Committee of the American Anti-Slavery Society, and pledge it our hearty and unwavering support.

Strong and discriminating resolutions were adopted in re-

ference to those ministers, churches and other ecclesizatical bodies, who by their course disregard the claims of the downtrodden and the dumb: also against Abolitionists, giving their support to either Martin Van Buren or William Henry

> From the Pennsylvania Freeman. German Almanack.

The German Anti-Slavery Almanack, for 1841, prepared The German Anti-Slavery Almanack, for 1841, prepared by our friend C. F. Stollmeyer, in a manner superior to that of last year, is now in press and will be published in a few days. It is a highly useful little work, and one of the best and most efficient, if not the most efficient means of operating on the great body of our German population. A copy ought to be placed in every German family in the State, and that the nearest possible approximation may be made to this, we invite our friends to send in their orders liberally and promptly. The earlier they can be placed within the reach of purchasers in the different towns and neighborhoods, the more ready will be the sale, and many undoubtedly can be more ready will be the sale, and many undoubtedly can be improposed to those who now know and care little or nothing about the Anti-Slavery cause, but buying it because the first they light on, will gain from it such information as well induce them to seek it is successors, and to look after otherwise the contraction of the same subject, and to enlist sown, and at an early day.

For the quantity and untility of the same subject, and to fairly.

The Preference.

We select the following letter from quite a number of the same import. It commends itself as a specimen of di-

rectness and good taste. MR. HOPPER, Sir—I perceive a notice in the Standard, saying that those who have paid for the Emancipator, can have the Standard in its room if they wish. I have paid for the Emancipator up to January 1841, and you will please send me the Standard until that time. From that time I shall doubtless continue a subscriber. May the Standard never doubtless continue a subscriber. May the Standard never be furled until our battle is fought and our victory won—until the notes of rebuke and warning, now heard in our ranks, are exchanged for songs of triumph and thanksgiving.

Yours, for human treedom.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 16, 1840.



Toleration.

The illiberality of the age in which we live will be matwho embraced high and holy principles as we have done. should quarrel with evident deductions from those principles will be passing strange. When the world shall have for- all this matter; and from the time of the clerical appeal gotten the mass of us and shall feel the "light and elastic tread" of a generation which shall dive deep into the nature of man and be at home among its arcana, it will grieve at our blindness and hardness of heart. Among a certain class of Abolitionists, there is still a very prevalent disposition to look with distrust upon any and every individual, who thinking for himself, strikes out a new path and boldly traverses ill, if to good; then he is a benefactor, if to ill, he can forsake it. The mass of mind is of that cast that it trembles at the boldness and originality of such spirits. We are of the opinion that among no body of men in this country can there be found those who dread investigation, not superficial, shallow investigation; but deep, deliberate and radical analysis-more than some of the Abolitionists. This will be deemed a hard saying, who can bear it ! In the early stages of the enterprize this was less true than now. Most of the minds that embraced our first principle—the equality of human rights-were fully equal to the task they had conceived. They were willing to follow truth, though she led them to the stake. Some there were of whom it may be said as the Apostle said of his brethren-" Vedid run well. who did hinder you ?" In the progress of the reform, circumstances have furnished us with opportunities of studying mind and examining its texture. We have been enabled to see "what stuff some men are made of ;" and the knowledge has been as humiliating and painful as beneficial. For certain persons to investigate the relations they sustain to universal intelligence-to a certain extent was with some of our Abolitionists-very orthodox-scriptural and according to that "fitness of things" that forms the basis of all harmony in God's universe. Beyond that point-they became masculine, destitute of that grace which constituted their chief ornament, immodest, assuming, violators of the " usages of civilized society;" and above all, usurpers of authority over those whom God has constituted their GLORY, and unto whom their desire shall be, and by whom they are to be ruled.

communicate" on the part of these "violators of the usages of civilized society," depends for its existence not upon their physical texture, but upon a nobler, a broader base-their moral and spiritual nature—their intelligence—their capa city to perceive and communicate great relation not to have entered the heads of these MAGI of the year 1840. They are determined to maintain-their creed to most of all-the thick lipped, woolly headed negro from the interior of Africa next-i. e. if he be of the masculine gender, he then takes preference over the bright blue eyed being-with her auburn ringlets-who dances up and down life's high way, with the grace of a Fairy-she, for she is shaped different from the former, dear reader, is inferior not in intellect perhaps, not in nobleness of soul, not in refinement of feeling, not in willingness to do and to suffer for the race-but in physical strength-in rigidness of muscle in breadth of frame-in powers of endurance-ergo-she has not as MANY RIGHTS, and is verily the "weaker vessel," St. Paul for it. So she must think by guage. Her measurement must be this: she may think of every thing but herself. She may defend her liege lord-may talk before Legislatures and Principalities about his destiny-may sing peans to his "exalted dignity"-may minister to his lusts -gratify his passions-cater to his appetites-and in all things approve herself well qualified for her condition; but the moment she looks upward, there are consciences (!) in the way; and the angel with his drawn weapon never guarded all ingress to the Garden of Eden more vigilantly than does St. Paul all egress on her part from her degraded condition. We wish the Apostle could appear unto these men and give their instincts a jog; it might produce a partial revivification; and give to their conscience a small portion of that "spring back ability," so necessary to enable it to produce a good twinge. Verily, our brethren need "twinging," for their endeavors to thus hide Jehovah's light under a bushel We mean to take these matters coolly, and we advise all

our brethren to do so. A generous, warm-souled, large hearted being, on whose countenance the lineaments of immortal beauty are written with a skill which none but God could exhibit; necessarily feels excited at the narrowness which our brethren manifest in the matter of which they have joined issue with us. But still it is best to keep calm and temperate, earnest and manly. The victory is ours, or history and prophecy are liars. The world is not to stop where it is, neither is it to go backwards. "Go ahead" it must, and go AHEAD is our watch-word That we must struggle is plain-that calumny, unsparing and bitter as death, must be our portion is equally true; (" they that live godly in Christ Jesus shall suffer persecution;") and that godly in Christ Jesus shall suffer persecution;") and that these men who now oppose, or those to whom they shall bequeath their principles, will yet wonder and be astonished at their want of moral perception is perfectly evident to us. We must not expect ease nor soft couches for our place of repose. "The world can furnish us with proofs how intense the struggle has thus far been. Earth can unfold us her record written in blood. Philosophy can point to the walls where she lay incarcerated among condemned feloms. Religion can lead us to the valleys where she has been purified by fire; and to the mountain snows where her children are laid to sleep forces to whom they shall be assembly, to appoint them of officially announced, is not incorporated in the constitution of the Society was into once of the professed objects for which the Society was formed. However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the two west up by the society in regard to "the rights of women," necessarily involve their principle.

The principle thus officially announced, is not incorporated in the constitution of the Society was fromed. However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the two west up by the society in regard to "the rights of women," necessarily involve their participation in the sacred ministry, their elective franchise, and their entire independence in the conjugal relation. Whether these claims be denoted to the society was formed. However grievous some women may find the yoke into one of the professed objects for which the Society was from the wolfs. However grievous some women may find the yoke into one of the professed objects for which the Society was from the wolfs. However grievous some women may find the yoke into one of the principle thus officially announced, is not incorporate tool officially annou laid to sleep forever. Kingdoms, Empires, Thrones, and Dominions, heaved from their foundations, institutions long and dearly cherished, usages of civilized society in whose behalf a sort of half divinity had long been gathering, shaken as by a mighty convulsion: Opinion, that subtle and mysterions. by fire; and to the mountain snows where her children are as by a mighty convulsion: Opinion, that subtle and mysterious agent, always spreading. Every where battling for

thanks and compliments of the wicked for their "RETORN appeared in the Emancipator, and we suppose Judge Jay is TO REASON " Such scenes, the soul of him who is "stayed on God," must witness; and he will rejoice to feel that not. We take the liberty of appending our comments. Truth winnows closely and gathers' nought but wheat into the loss now than years hence. But the tempest will charge, viz: that the Society has refused to disfranchise have ceased by and by to us, and we shall see a heaven wherein dwelleth righteousness. TRUTH will dwell there and so will her children. We do not wonder that men shrink from Radicalism; that they gather behind public sentiment like stricken deer; and feel that to stand in the forefront of the battle and peril reputation, honor, elevation; o live like Christ, "dispised and rejected of men," is too that liberality which great confidence always begets. For some years on the part of those "new organized" there has been a special notice extended to those who had wealth, and title, and reputation awarded them. Our friends instead of remembering that this was the cause of man, have exhibited altogether too much anxiety to bring within our range, GREAT MEN. Our Judges, our Lawyers, our rich non-professionals, our Honorables, our very Reverence; these have been courted and played around, till they have imbibed the idea that the cause without them is shipwrecked. When therefore it moved not to suit them; when they found a determination on the part of the mass to allow them just that position that Truth would justify, when they saw their ppinions and ideas handled with a freedom bordering on coughness, and a logic that knew no abatement of its demands; and all this too by men of whom the world had never heard, they startled at the rashness and daring of the intro ders, and their dignity was hurt. They felt that co-operation in a cause of this character was imperceptibly stripping them of all they most highly valued-their artificial elevation-and with a "due degree of self-respect" they have given notice that they shall either "new organize" or withlraw from all Anti-Slavery organizations. They shall act

away from true PEACE. The lookers on in this strife will see that the division is on the principles of elective affinity. Of all classes, those ter of wonder to those who come after us. How individuals that depend the most upon artificial character, are the clergy of the country; and they are the most numerous of the called-higher professions. They are the prime movers is and the "loop-hole retreat" expose of the Andover student up to this hour, their steps are plainly discernible. A constant and unwearied effort has been made to dilute and weaken our hold upon the PEOPLE. Every engine from deep duplicity to undisguised falsehood, has been made to bear upon us; and the result is, a division. But the line of separation is between them and their adherents, and the it to its end; secure in the fact, that it will lead to good or PEOPLE. The division being made as it is, these will with draw from us and conglomerate with them, those who value position in Church or State more than manhood. With us they cannot stay, for we value all these things as chaff .-They "must new organize, as a matter of course." They might have stayed, and probably would, some time longer had our cause moved in the elucidation of its principles no faster than the other reforms.

hereafter, individually. We sorrow for them, for we see

plainly that their eyes are still blinded to the dignity and

worth of man's nature, and they grope in gross darkness far

But they forgot that our starting points were self-evident truths, and that our whole effort needed to be, to make the ommunity see their value, not their truth; and that therefore we walked with a rapidity almost inconsiderable. That to talk forever of a "man's right to himself," was superfluity. How, then, could we hold back ? The flame spread like a prairie fire. Women, as well as their "lords," caught the infection, and the land was filled with agitation. clergy saw this movement, and they of course must oppose Where, in a few short years, would be their dignity, the honor of their cloth, the semi-worship which had always been paid them, if woman, whom they always had controlled and guided-whom they had taught to consider the ministers as the Vicegerents of Jehovah, successors of St. PETER, holding the keys of salvation; we say, where would they be, if woman- lovely, modest, angelic, refined, heavenly woman,' should "stoop to the folly" of imagining that she had a conscience, a mind, soul, heart, rich affee tions,-and, above all, GREAT RIGHTS like unto men. Heu me miserum! They would find in such a case, that society was to be restructured and mind become free. They would then be servants instead of "lords." This is a philosophi cal explanation of the division. On this ground sufficient argument can be shown as to the cause of division; but no unbiassed mind can satisfy itself as to the origin and result of this movement in any other way. We lay the whole movement at the door of the priests. They have thrown themselves athwart the path of Freedom. We give then espectful and due notice to step one side; for it needs not the spirit of prophecy to tell that every thing in the State that objects to the liberty of the largest number, and every the contrary notwithstanding-that one human being has thing in the Church that wars with that ample exercise of more RIGHTS than another by nature. The Anglo Saxon all man's rights, so necessary to the proper understanding and performance of the duties and respo sibilities which his Maker has imposed upon him, will be demolished. The clergy may cry aloud, and warn their people of "Infidelity," 'Anarchy," "Jacobinism;" they only "forward the spirit in its flight." The true ministry we have no desire or power to overthrow : the false ought to be destroyed. So make way for Liberty's triumphal entry; or "gird on your armor and be dashed to dust." We say unto our friends, watch

> "'Twill form a pretty page on which to spend an hour's hought;" for in its progress we shall yet see another of hose cunningly laid schemes to cheat the "common people of their reason," with which history is so abundant; and, like all others, the result will be the regeneration of the opoosing power, or its utter destruction.

his movement as it unravels itself.

For, "from the lips of TRUTH one mighty breath, Shall scatter like the whirlwind in its breeze, The dark cold pile of human mockeries. Then shall the reign of mind commence on earth And starting fresh, as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent, as an holy thing."

From the Emancipator. Letter of Judge Jay.

BEDFORD, JUNE 8th 1840.

Sir,—The proceedings at the late anniversary of the American Anti-Slavery Society have convinced me that the institution is to be used by the individuals who have recently acquired the control of it, as an instrument for advancing he doctrine of the equality of the sexes, in all the relations of life. Married women, without their husbands, were as-

of life. Married women, without their husbands, were as-sociated with men in the Executive Committee; a commit-tee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private. A woman was, moreover, deputed with others, to repre-sent the National Society in a general Anti-Slavery conven-tion to be held in London. The Society also fornally re-solved that "it trusts that the Convention will felly see olved that "it trusts that the Convention will fully and practically recognize in its organization and movements the EQUAL brotherhood of the entire human family, with out distinction of color, sex or clime." the convention is instructed not merely to receive

not averse to its being widely circulated ;-certainly we are

Judge Jay affirms but one charge against the American her garner. It is much better that we should meet our Anti-Slavery Society, as the cause of his withdrawal. There losses at this period of progression. We can better afford are several specifications, but they constitute essentially one large proportion of its members, and make them servile to the remainder. In the manner of stating this charge, it appears to us, that he has widely departed from customary and obvious rules of propriety, and that he has so far disregarded the repeated asseverations of the Society on this subject, as to render himself justly liable to a charge of misrepresentation. Further than this, he has affirmed of the Society such, far too much for the benefits. They lack FAITH and what is not true! We shall hold him bound in the face of into its original elements," as any one can plainly see by the American public, to establish the charge that he has made, or to acknowledge his error by retracting it. It is difficult to find language by which to convey our precise meaning without exposing ourselves to the imputation of meaning without exposing ourselves to the imputation of harshness, or incivility, and we say therefore that it is not the advocates of disorganizing doctrines, seeking "to reour intention to treat Judge Jay with the slightest disrespeet; it is our duty however to speak plainly, and we cannot doubt which is the proper course to pursue, when to er on the other hand, were possibly to fail in discharging our obligation to Humanity and to Truth. Let us be guilty of breach of civility, rather than of duty.

We pass over the beginning of the first paragraph of the letter, as it expresses nothing beyond a mere opinion, to which we all have a right, and we ask, what does Judge Jay mean by the concluding sentence of it?

"Married women, without their husbands, were associated with men in the Executive Committee; a Committee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private."

The phraseology is so clear of ambiguity, and the implication so pointed, that we must be allowed to expressed our inmeasured surprise that he could give publicity to it through he columns of a hostile journal. If he has not, in so doing, violated the precepts of true modesty, and cast a wicked slander on the American Anti-Slavery Society, and on the haracter of the individuals composing its Executive Comnittee, we greatly misapprehend his language. It will afford as pleasure to receive an assurance that the obvious meanng of his language is not what he intended to convey.

We find the same invidiousness of expression in a suc eeding paragraph

"However grievous some women may find the yoke in posed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the yoke

Possibly Judge Jay may mean nobody, by "some women. nd in that case he would be held excusable for unwittingly offending the approved courtesies of polite society. " The pinions usually entertained on the subject of modesty and decorum" can give no countenance whatever to such unmanly reflections. Even if they be altogether unintentional, their very utterance through the columns of a hostile journal is proof that the state of mind in which they were conceived was not that which "thinketh no evil."

With regard to the action of the American Society on the ubject of women participating in its proceedings, we affirm that the assertions of Judge Jay are unsustainable. The nost that the Society ever did towards an official promulgation of its views on this point, was to refuse to incorporate in its constitution the principle of proscription on account of sex. Its crime is, that III it has acted impartially on the subject, and refused to conform to the proscriptive views of the minority. It has never even so much as brought women forward to place them on committees-il has only, and strictly so, simply accepted of their proffered services-it has only, not repudiated their self-sacrificing zeal, and tried fidelity, and acknowledged efficiency in the cause of humanity. It has only refused to declare them aliens o the Constitution. It excites our involuntary amazement that a man of Judge Jay's sagacity, intelligence and learning should assert as positive, that which at most is but negative! This is introducing a new principle into ethics, the general application of which would lead to endless confuion. What would be the result if the Judge were to adopt such a principle in the discharge of his official duties on the bench! And yet such is the sophistical basis of his charge

cerned, we are more than willing that it should be circulated "from Dan to Beersheba." It avers a reason for secession, and yet it charges no defection from principle n violation of constitutional powers-no aggression upon the rights of our members. Let it then be widely disseminated -it will assuredly receive no more than a just degree of consideration from the independent abolition mind of or

against the Anti-Slavery Society! So far as we are con-

The last and most serious complaint which we have to offer in regard to this extraordinary letter, is, that it contains an express untruth. We are grieved that the necessity is imposed on us to speak in such unequivocal language, but our sense of duty requires it. Judge Jay says, he the Society calls upon its mem bers to support claims which necessarily involve the participation of women in the sacred ministry, the elective franchise, and their entire independence in the conjugal relation." If we could find language so plain as to convey ou meaning, and at the same time cast no imputation on the ntegrity of the author of this calumnious assertion, mosgladly would we prefer it-but this is impossible. We car only, at the same time, say that it is no part of our object wound his feelings or cast a blemish on his reputation The American Anti-Slavery Society has never "called upon ts members" to support woman's rights. We speak broadly and technically. It has never "called on its members to do any thing that "necessarily involves entire indepen dence in the conjugal relation." Judge Jay disregards the truth when he affirms this. He is guilty of knowingly falsifying his brethren. We hold him to this charge in the face of the nation, and shall abandon it only when we are satisfied that the cause of Truth and Justice requires us to e silent. With as much propriety might he have accused he Society of the advocacy of concubinage, as to cast upon t a charge so groundless.

We shall recur to this subject again, as occasion may require. It is the boldest effrontery to force the Society into an attitude of self-defence by the imputation of doctrines which it openly disavows, and then cite its position as proof that it advocates those doctrines! Such is the singular conduct of our opponents. What resource is left to us by the letter of Judge Jay ? Silence would be regarded as a tacit admission of the truth of his allegations; and if we enter on our defence, the cry is immediately raised, "See, this is a society for the advocacy of woman's rights, and not for the abolition of slavery"-a cry, too readily believed by a credulous and excited community, and deriving undue weight n being authorized by an eminent public functionary whose previous connection with the society will be regarded by our enemies as conclusive evidence of its truth. We trust nowever that the Spirit of Freedom is awake. Abolitionists have not labored in vain to rouse the long slumbering genius of Liberty. It will never again be lulled to repose under the shade of the "patriarchal" tree of despotism. The Anti-Slavery mind of the world is on the watch. Its vindication of the rights of others has made it to possess and ex ercise its own; and it will not fail to use its dearest prerogative -that of free inquiry. It will think for itself. The interposition of great and venerated names will present no barrier to its investigations. Even that of our respected fellow citizen, Judge Jay, though it may give currency to calumny, can obtain for it no credibility among the true and independent friends of human freedom.

Disorganizing Doctrines.

The Emancipator of last week in an article under this title makes two selections on which to comment. One from Persuaded as 1 am, that the Society under its present control is exerting an influence adverse to domestic order and appiness, inconsistent with the precepts of the gospel, and exceedingly injurious to the Anti-Slavery cause, I deem it with the precepts of the gospel, and the paragraph as they appear in the Secretaries.

In the Indiagony and one broken pine desk, two that it contained the book-case, the most valuable of all, because it contained the office library and the correspondence of the Secretaries. we shall leave for others to notice or not as they may deem

tion, or in what early and authentic Anti-Slavery document is any such doctrine advanced with regard to the design of our Anti-Slavery enterprise? Our work is to abolish slave-ry—not to "resolve society into" its original elements," nor "unseat popular theology."

The article alluded to was not as we are aware "designed particularly as an explanation of the views of the present Executive Committee of the American Anti-Slavery Soci ety." The article does not advance the doctrine that the Anti-Slavery enterprise was designed to "resolve society this extract taken as it is from its connection with other paragraphs that would leave no one in doubt as to its mean

solve Society into its original elements," and that too by professed friend of the American Anti-Slavery Society?

From the Colored American. The National Anti-Slavery Standard

The Convention.

We are sorry we must still contend with the Standard, because, in differing from them, we war against our ow household, for "are we not brethren?" We would wish t move in harmony with "the whole Anti-Slavery fraternity; but when they promulgate opinions at direct variance with our interests, why then—we must, to sustain our princi ples, boldly and fearlessly expose the fallacy of those opin

Our friends of the Standard do not meet the subject fair they first oppose "all exclusive action on the part colored people except where the clearest necessity of mands it: " we refer them to our political enthrallment why we should act exclusively, but they wish some clearer necessity before they will permit us to slip our leading strings and yet they will not give us their ideas of exclusive action, and the necessity thereof. They raise hypothesis, but produce no facts to sustain their position. They arrive a conclusions without first establishing their premises.

We have shown what we consider a necessary cause for

exclusive action; we will now endeavor to prove that no seeple ever succeeded in establishing their principles, or re-caining their rights without "exclusive action" on their sart, where they had the power so to act.

Would not the Americans still have remained under the overeignty of Great Britain if they had not have acted exclusively. They did not refuse the aid of others, but it was

American valor, American energy, and American talent that succeeded in effecting American Independence. Examples enough might be produced from ancient and modern history, where the enfranchisement of people and nations was effected by their own exclusive action, but not one to sustain the position of the Standard. The most of these examples were produced through the agency of war and bloodshad a snew means it is neither our interest nor. and bloodshed: such means it is neither our interest no

and bloodshed: such means it is neither our interest nor desire to use, nor would policy dictate such a course. Ours is not a warfare of physical might, but TRUTH against error: combatting for our rights, and our weapons are arguments to prove our cause just.

The use of different means however in no way effects the necessity of exclusive action. We have an illustrious example to sustain us there also—Ireland. A few years since what was she? Politically—nothing. The name of an Irish Catholic was sufficient to bring ignominy and disfranchisement to the possessor throughout the British Empire. But the Irish arose in their might, meetings were held; societies formed; the nation was organized. Many of the political disabilities which encumbered the Catholic inhabitants of Ireland have been removed, and the day is mhabitants of Ireland have been removed in the immunities of British subjects. And how has this been effected? By exclusive action on the part of the Irish. When they struck nhabitants of Ireland have been removed, and the day "God and their native land" it was as Irishmen, and a such they succeeded, and Irish talent, Irish energy, and Irish perseverance have nearly succeeded in effecting the

entire Irish emancipation.

These are facts which all their abstract reasoning car not controvert, neither can they adduce stronger facts to

upport their theory.
Our friends of the Standard are at fault: we cannot follow them through all their devious wanderings. The must either admit that there may be, under some circum must either admit that there may be, under some circumstances necessity, for exclusive action, or else abandon their first position. If admitted, shows us where and how the necessity may exist if it does not now. You would not have us remain passive as "dumb dogs" and open not our mouth when the iron enters our soul. You would have us speak with "angels trumpet-tongued," sound the alarm, cry aloud, and make our wrongs known. How are we to do it! How act! How speak! How call for redress! If we wait till Providence interposes we may wait till the "crack of doom." If we act with our white friends, as we said before, the words we utter will be considered theirs, or their echo. That will be the general impression, the voice of the majority only will be heard; theirs only be considered. That such is always the case, under all circumstance. ered. That such is always the case, under all circumstances, even Mr. Whipper acknowledges (see his letter,). The Moral Reform Society is considered exclusively a colored institution, composed of colored men, and expressing only their sentiments. Mr. W. admits that such is the public heir sentiments. Mr. W. admits that such is the publi impression, and all their professions will never eradicate tha

on from the minds of the people.
e cannot in future waste our time in combatting shad.
The Standard must either abandon their first posiion, or explain what they mean by "exclusive action

* Mr. Whipper's letter, to which we refer above, is crowded out this week—it shall appear in our next. We have opposed the "call for a Convention of the co ored inhabitants of the State of New-York," because it is exclusive in its terms and spirit. Because we can see no thing to be gained by such a convention that can not be as vell, and better attained without it. Because it is in violation of the great principle for which we are contending; that THE SLAVE IS A MAN, not a mulatto man, not a black man, but a Man.

If the colored people themselves continue to keep up the istinctions that white society has marked out for them when will they be enfranchised! Principles are greate than associations—faith is mightier than action.

Suppose a political influence superior to that now enjoyed be gained under these auspices, it will be inferior to what white American citizens enjoy. We say, then, to our brethren favorable to this call, possessing your souls in patience strike for the principle of equality-take nothing short of it. Contend earnestly and patiently for it, and you may rest assured that the day of deliverance will come.

We may not see it, but our children shall hail it with ho ly emotions and devout gratitude. Attempt to occupy any ground of less dimensions than the all-comprehensive prin ciple upon which, the American Anti-Slavery Society an its auxiliaries wage the exterminating war to caste and ty ranny, and you will fail.

You concede to the enemies of Human Rights in your call for a separate convention, all they can desire, so far as the principle is concerned. Let our watchword be Man-our battle cry Human RIGHTS.

From the Emancipator.

This is an elegant sheet, of the full size of the Emancipator as it was last year, printed on new type in the hand-somest style, by William S. Dorr, and published by the new Executive Committee of the American Anti-Slavery Society. Office, 143 Nassau street. Price, \$2 a year. N. P. Rogers is elected editor, and his name placed at the head of the paper as such, but we observe that the New Hampshire people insist that he cannot become editor without their consent, which has not yet been given. The Committee appear determined to carry out, in their paper, the spirit of the proceedings at the Annual Meeting, in all respects, concerning which we have heretofore said all that is necessary. As it does not appear that they have any other labors or responsibilities on their hands, and they are evidently laying themselves out on the paper, and they have numerous and themselves out on the paper, and they have numerous and devoted friends, it is highly probable they will succeed with their paper, and we hope contribute also to the advancement of the creations.

"It does not appear that they have any other labors or

Our faith was great that the large delegation that voted o have the Standard erected, would sustain it with the same untiring devotion they have manifested in maintaining the integrity of our holy cause in times of imminent peril and that thousands at the East and the West, whose prin ciples and feelings were in unison with the body assembled at the last meeting of the American Society, would give to a national organ, without concealment, without compromise, the grand hailing sign of true Abolitionism. They have given it.

Time will disclose what further labors and responsibilities re upon our hands.

Office of the American Anti-Slavery Society. All orders for publications, and all letters in relation to he business department of the Standard, should be address ed to Isaac T. Hopper, 143 Nassau-street. All commu nications for publication in the Standard should be super scribed to the " Editor of the National Anti-Slavery Stand ard," 143 Nassau-street, N. Y.

Names.

We request as a particular favor to us, that the name of ur paper be written or quoted in full to prevent mistakes. There are several Standards besides the Abolition Standard ecently started in New Hampshire. Our correspondents will please make the name of our Society clear with the number of our office. Some of our papers and letters go to the Depository of the American and Foreign Society, and theirs come to us. We regret that the new organization in this city have not taken a name that would save themselve and us some trouble in this respect.

We are in want of number two of the Standard. We have a greater demand than we can supply. Will those who can spare this number please forward it to us as soon

Terms of Subscription to the Standard.

It will be seen by reference to our first page what the erms of this journal are. We have abundant evidence that they are in accordance with wise economy from the number of subscribers already obtained. Scarcely a day passes without additions to our list, and the language of the letters from our Agents is, "still they come."

Agents Wanted.

We are in want of some half dozen or dozen good Agents, o get subscribers for our paper. We want men who will feel that this journal is the organ of the Abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where is its resting place. Such men we want, and to them will e given a commission that will enable them to maintain nemselves and the paper at the same time. Letters should he addressed to ISAAC T. HOPPER. Office of the American Anti-Slavery Society, 143 Nassau st

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as he organ of the American Anti-Slavery Society for the arrent year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator

Local Agents for the Standard.

EDWARD M. DAVIS, Philadelphia, Penn. JAMES M. MCKIM, J. P. BISHOP. Boston, Mass WILLIAM APLIN, Providence, R. I. LUTHER MYRICK, Cazenovia, N. Y. WM. P. Powell, No. 61 Cherry st., New-York City THOMAS McCLINTOCK, Waterloo, N. Y. ROBERT H. FOLGER, Massillon, Ohio.

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E. D. Hudson, Conn. P. O., Hartford. CVRUS M. BURLEIGH, Conn. P. O., Plainfield.

Lost,

A colored girl, named Serena Smith, eight years of age. ather small, light colored and rather straight hair-wo re a dark print dress and nun's hat, with green ribbons-was seen ast with a colored man named John Williams, who has lost an eye. Any information respecting the child will be th ankfully received by her mother, Sarah Smith, No. 10 Je rsey treet, or 198 Hudson street, or at the office of this pa per. Ministers of Colored Churches will please to read thi notice in their congregations.

Notice.

James Richardson, jr. will deliver an address on the first of August, in honor of Emancipation in the British West Indies, at Providence, R. I.

MARRIED.

In Philadelphia, July 2, Dr. C. V. Haddleston, of Troy N. Y., to Hannah C. Breckenridge, of Philadelphia.

DIED.

In Franklin County, Pa., on the 24th ult., John Jones, enior, a soldier of the Revolution, aged 110 years and six conths, having been born at Worcester, England, on the 24th of December, 1729.

GENERAL INTELLIGENCE.

The Harvest .- Our farmers in this vicinity have come ne ing their rye, which will produce generally more han an average crop.

A fine rain fell last night, which will be of great ser vice the growing crops of oats, corn, and pota

New Wheat .- Several farmers in this vicinity have con nenced reaping, with every prospect of securing an abun lant crop.—Arkansas Gazette.

A letter from John Crawford, Esq., Her Brittanic Majes y's Consul for the District of New Orleans, informing the Mayor that henceforth he will give no certificates of free dom to persons of color, claiming to be British subjects without first submitting such person's claims to the Mayor and obtaining his approval, has been laid before the Courcil at New Orleans.

Missouri Hemp.—The Maysville Eagle, of Wednesday week, states that 50 tons of Missouri hemp, for the Mays-ille Bagging Factory, was landed at the wharf the day be-

county of 5s. per lb. on all reeled silk exported from the sland.

Crops West .- The Penn Yan, Yates County (N. Y. of the 7th inst. says the past week has been uncon monly favorable for the wheat crop—clear and cool: In the owns of Potter and Middlesex, wheat looks well; and so we presume it does in other parts of the country. Present appearances indicate a good crop.

The number of females in Portugal, is 827,947. The vhole population is 3,223,474. The price of performing the marriage ceremony in Iowa Ferritory, is three goat skins, or four bushels of sweet pota-

The Jews residing at Jerusalem, have issued a circular ecalling their brethren to Judah. A movement is being made in the British Parliament, to bolish the punishment of death in every case except that o jurder. Mr. Kelley has introduced a bill to that effect in

he House of Commons. The imports during the past year are greater than in any former year, except 1839. On the other hand, the amount of exports has been greater than in any former year, except in 1835 and 1836.

A Revolutionary Drum and Drummer .- At the Dem

ratic celebration in Quincy, on the 4th, there were several eroes of '76, one of whom brought with him the identical rum which he for a long time used in the war of the Revintion; and, what was still better, he mingled with the usicians, in the procession—beating the head of his old impanion as gaily and merrily as in "times which tried en's souls."

would put an end forever to the unrighteous dominion of the church'—it would unseat popular theology from its throne break down the barriers of sect, and in short, resolve followed by a flood tide of subscriptions, unprecedented in the scale of improvement."

Now, we ask, in what part of the Anti-Slavery constitu-

Another Tremendous Storm, attended with great destruction of property and loss of life, occured on the evening of the 8th instant at Shrewsbury, York county-Pa. Nearof the 8th instant at Shrewsbury, York county-Pa. Nearly every house in the place was submerged, and a number
entirely destroyed. The roofs of many were blown off, and
the street presented a most deplorable scene of ruin. On
the main street the houses were unroofed. The Methodist
meeting house has been destroyed, In one of the back
streets, a dwelling house was entirely thrown down, burying
two families under the ruins; those of Mr. B. Grevell and
of Mr. Neller. Mrs. Grevell was killed, Mr. G. dangerously hurt, and several of his children so severely injured that
it was not expected they could survive. was not expected they could survive.

Latest from the Exploring Expedition.—Our last intelligence was from Sydney, March 12. Capt. Stewart, of the ship Joseph Maxwell, of Fairhaven, which arrived at New Bedford on Friday, from the Pacific Ocean reports: Left the U. S. schooner Flying Fish at the Bay of Islands, March 25th, having returned from a cruise to the South and West, with very severe weather and much icc. Turned U. S. schooner Flying Property of the Sth. having returned from a cruise to the Sth. having returned from a cruise to the Sth. having returned from a cruise to the Sth. Turned est, with very severe weather and much ice. Turned est, with very severe weather and much ice. Turned est, with very severe mean on duty. The following is a severe weather than the severe weather that the severe weather than the severe weather the severe weather West, win very severe weather and much loc. I turned North with only three men on duty. The following is a list of the officers on board the Flying Fish: R. F. Pinckney, Lt. Commandant; Geo. T. Sinclair, Master; Wm. May, Passed Midshipman; Geo. W. Harrison, do. The Scientific Corps were all at the Bay, awaiting the arrival of the squadron.

The continuance and frequent fits of anger produce an avil habit in the soul, called wrathfulness, or a propensity to be angry; oft times ends in cholor, bitterness, and morosi-ty; when the mind becomes ulcerated, peevish, and queruous; and like a thin, weak plate of iron, receives in ion and is wounded by the least occurrence.

The Tioga (Pa.) Eagle announces the completion of the Tioga railroad from Corning to Blossburgh, a distance of forty miles, and that the U. S. Mail is now conveyed over the road by locomotive power, which connects with a daily line of post coaches, from Corning to the Seneca lake, and from Blossburgh to the Williamsport and Elmira railroad. The Arbon coal company have already commenced sending coal over this road to New York, as we stated yesterday.

The great fault of pulpit eloquence is that it generalizes and indulges in abstract matters; it would do a thousand times as much good, were it to dwell on particular cases, and bring the heinousness of known and familiar sin to the hearts of the people.—Evening Signal.

A Patient Lad.—"Ben," said a father the other day to his delinquint son, "I am busy now—but as soon as I can get time, I mean to give you a confounded flogging."
"Don't hurry yourself, pa" replied the patient lad, "I can

Novel Conduct of Jurymen.—A ease in the Court of Common Pleas in this city, went to the Jury on Thursday evening with directions from the court to bring in a sealed evening with directions from the court to bring in a sealed verdict the next morning. At the opening of the court in the morning, the Jury brought in their sealed verdict, which, on being opened, proved to be a verdict for the plaintiff.—Counsel for defendant then requested the Jury to be polled, and the clerk put the question to each of the Jurors,—"Is this your verdict?" The first two or three to whom the question was put, answered, as might be expected, "Yes." But the next, and the next, to the surprise of the audience, answered in a loud voice, "No" Judge Ulshoeffer asked the names of the ten Jurors who answered "No," and told them that they had committed a high contempt of court, and fined them \$15 each. One of the gentlemen said he put his name to the verdict in order to save his life, and the other Juror also began to explain why he had acted so, but the Court refused to hear any explanation from either of the Court refused to hear any explanation from either of them, and ordered the whole jury back to their room to re-consider their verdict. They accordingly retired, and after being out several hours, without being able to agree, they were discharged.

Important Seizure .- The British steam ship Arglye, which arrived on Friday, with \$418,000 in specie, from Vera Cruz, was seized on Saturday, at the instance of the Collector of the port, for a violation of the treaty stipulation between Great Britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States, in regard to the carrier britain and the United States and the United Sta rying trade. The specie, which is all owned in New Orleans, we understand, is placed in a safe deposite, to await the decision in the case of the proper authorities.—N. O. Bulletin, 15th inst

Preserving Fruit Trees.—Where your fruit trees appear to be overloaded with fruit, it is better that you pick off a part before the weight is so much increased as to split and destroy the trees.

Washing Salads .- To free salads from the larvæ of insects and worms, they should first be placed in salt water for a few minutes, to kill and bring out the worms, and then washed with fresh water in the usual way. This is an in-variable suggestion, as all salads are subject to insects, and

me of them inconceivably small. some of them inconceivably small.

Every attentive observer will remark among the plants of almost every kind of crop, some individual stalks which are distinguishable from the other by a greater degree of health r luxuriance, or profligacy, or earliness, or some other pe-uliarity. A friend of mine remarked some years ago a particular stem of peas among his earliest crop, which ca into flower and ripened long before the others. He marked this stem and saved the whole of its produce for seed.— These came as much earlier as they had originally done.

This produce was also saved for seed; and thus he obtained In a product which of early pea, that came at least a week be-fore the best sort he could buy in the shops, if sown at the same time with them. The Doctor relates facts similar to this respecting wheat and beans. The general idea he means to inculcate is obvious, and extremely worthy attention—[Dr. Anderson's Recreations.

Slavery in India.

This is the title of a neat duodecimo volume, of 279 pages, just published by Weeks, Jordan & Co. It is contained in a series of letters William Adam, to T F. Buxton, Mr. Adam, now Professor of Oriental Lit erature at Harvard University, has resided for a number of years in British India, and may be supposed to be familiar with the subject, on which he proposes to enlighten the public. In his first letter he states that his primary design is to co-operate with a Society which has lately been estab-lished in England, called the British India Society, the obects of which are to collect and communicate info respecting India, to excite an interest in the welfare of its people, and to promote measures for their protection and

With regard to slavery in itself, the author expresses the

with regard to slavery in itself, the author expresses the following just views:

"It is of such a nature, that, while it exists, and wherever it exists, it checks the improvement of human character and the devetopement of human society; aids all other bad influences, and impedes all good influences; and its removal, therefore, will not only remove a large amount of positive injustice, degradation, and suffering, but is essential to the free and salutary working of every other measure that may or can be devised for the advancement of mankind in the country where it provails." untry where it prevails."

Adam says that slavery exists legally under the Brit-

ish Government in India, as an effect of the legal existence which it possessed under the former Hindoo and Mohammadan governments. The British government affirms, administers, and enforces the Hindoo and Mohammadan laws of slavery. "In England," says Mr. A., the subject is not known or publicly recognized as one affecting the welfare of India or the honor of Great Britain; and it even seems to be generally assumed since the abolition of slavery in to be generally assumed, since the abolition of slavery in the British West Indies, that it has ceased to exist throughout the British dominions, although it may be shown that the number of slaves in the East Indies, under the authoriy of the British government, is probably as great as the number of those who have been emancipated in the West

He then proceeds to show the laws of slavery-then the matom or practice of slavery—and lastly the means that have been or may be employed for the mitigation of the evil, or for its entire abolition. The work abounds with valuable and interesting facts, which will be new to a very large por-tion of its readers.

North-Eastern Boundary.

This vexing question seems, at last, to be in a fair way Inis vexing question seems, at last, to be in a fair way for settlement. A communication has been lately made to our government by the British Minister, Mr. Fox, stating that his government had acceded to the proposition made to it by the President last January. The plan now is, to have a Convention composed of members from each government, and an unpire from a neutral nation to decide upon disputed points. It is said that the cause of delay has been the want of knowledge about the location of places mentioned in the treaty of 1783.

A Beautiful Sentiment.—The late eminent judge, Sir Allen Park, once said at a public meeting in London:—

Allen Park, once said at a puone meeting in London.

"We live in the midst of blessings, till we are utterly insensible of their greatness, and of the sources from whence
they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all
is due to Christianity. Blot Christianity out of the page of
man's history, and what would his laws have been—what his dom, our laws, and lorget entirely how large a snare of air is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object round us, which does not wear a different aspect, because the light of Christian hope is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the Georgel?

Names.—Emma is from the German, and signifies a nurse; Caroline, from the Latin, noble minded; George, from the Greek, a farmer; Martha, from the Hebrew, bitterness; the beautiful, though common name of Mary, is Hebrew, and means a drop of salt water, a tear; Sophia, from the Greek, wisdom; Susan, from Hebrew, a hilly; Thomas, from Hebrew, a twin; Robert, from German, farmous in council.

ntion; and, what was still better, he mingled with the usicians, in the procession—beating the head of his old empanion as gaily and merrily as in "times which tried en's souls."

Mammoth Skeleton.—Mr. Koch has just returned from a tree months tour up the Missouri, procuring mammoth nes and other curiosities for his museum in this city. He ought with him about twenty boxes of mammoth bones existed that he he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has because with himself, but we unstrand that he has been accompanied.

Gold and Silver Glass.—Two curious and astonishing specimens of new manufacture, brought forward by the French, have just been exhibited to various members of the Royal Society, at a soirce given by their President, the Marquis of Northampton. They were rich silk curtains, having a fine transport of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the most graph of the words with himself, and the words with himself

"National Anti-Slavery Standard."

This is an elegant sheet, of the full size of the Emanc

esponsibilities on their hands," says the editor of the Eman ipator, in the above notice of our paper. It would be marvellous indeed, after the transfer of nearly all the furn ture, books, publications, and plates, belonging to the So ciety, that our office should, in less than two months, make the Liberator contained in a letter from James Boyle, which | quite so imposing an appearance as formerly. All we had left us was one mahogany and one broken pine desk, two

Lancing and everywhere triumphant; all fell us that man's destiny is as lofty as his origin; that his existence is bound-like in his demeanor, his conduct and character as could be desired.

There will be hours of distress, of deep despondency, of the A.S. Soc.

There will be hours of distress, of deep despondency, of the A.S. Soc.

There will be hours of distress, of deep despondency, of the A.S. Soc.

There will be hours of distress, of deep despondency, of an article of hope. Hours, when the soul will sicken as ours already has, at the sight of those upon whose bosona we could awhile since have laid our aching heads in implicit confidence—"turning away backward" and receiving the and the circumstance of the confidence—"turning away backward" and receiving the feel of the analysis and the determination to make the time for sales to anylconsiderable extent shall have computed with thim the identical from the Greek, wisa the time for sales to anylconsiderable extent shall have common the compact of the the fart Nation; and, who who will be plain by the following paragraph, like in his demeanor, his conduct and character as could be desired.

Within Jav.

J. C. Jackson, Esq.

Rec. Sec. of the A. S. Soc.

On the receipt of the above letter, our Corresponding same application of the views of the amendance of the community of distress, of deep despondency, of the A.S. Soc.

On the receipt of the above letter, our Corresponding same application of the confidence of the

POETRY.

Blandina, the Maid of Lyons.

Strong is the power of Faith in woman's heart-Woman, for weakness oft by man disdain'd-With fearless breast she meets each fiery dart, By love inspired, by heavenly truth sustained, Oft when the furious zeal of man hath waned, His tongue spoke treason, and his courage fled-HER heart, unfaltering, hath the glory gained, With balmy oil to grace the Saviour's head, And at his feet, her tears-her martyr blood-to shed. 11.

Such was thy lot, Blandina! who didst lead Thy trembling brother to the dismal shade; Young, fond, confiding, in that hour of need He on thy steadfast words his spirit stayed; Serene, though hell its maddest fiends arrayed ! Still on thy face he gazed, all calm the while; And when devouring tigers round him played, One voice he knew, which never did beguile, And traced his Saviour's love in thine angelic smile.

Oh! lovely saint! whom fiercer tortures tried! Then came thine hour of darkness-and of light ! Firmly on God thy glowing soul relied, And drank, enraptured drank, those visions bright, Which Jesus gives, when he doth take delight, Leaning, e'en through the skies, his saints to greet ! Then rushed the monsters forth, and in the sight Of frantic thousands, battled for their meat !-Then went thy soul on high, and took her blissful seat !

Victorious, and FOR EVER-mid "the bless'd !" There where the martyrs of more ancient days All on their thrones of massive glory rest, Broke forth in rival strains thy voice of praise; Breaks forth e'en now, in every song they raise Who, still arriving, swell that shining throng-And shall break forth, in more resounding lays, When all the Ages rise, with voices strong, And pour through endless day, one tide of praise along.

Rest.

Sweet is the pleasure Itself cannot spoil! Is not true leisure One with true toil?

Thou that wouldst taste it. Still do thy best; Use it, not waste it, Else 'tis no rest.

Wouldst behold beauty Near thee? All round? Only hath duty Such a sight found.

Rest is not quitting The busy career; Rest is the fitting Of self to its sphere 'Tis the brook's motion

Fleeing to ocean After its life Deeper devotion No where hath knelt:

Clean without strife,

Fuller emotion Heart never felt. 'Tis loving and serving

The highest and best ! 'Tis onward, unswerving, And that is true rest

From the London Forget-Me-Not, for 1840. The Fatherless.

BY MRS. ABDY.

Seek not the smiling vale, sweet hoy, With early wild flowers gay, Where birds pour forth a song of joy, And silvery waters play, Though violets spring beneath thy feet Though blossoms scent the air, ome shall thy presence greet, Thy father is not there.

Seek not the room remembered wel. Where often thou wouldst glide, Eager thy childish tale to tell. Close to thy father's side How wouldst thou count his treasured books. And praise his pictures rare, But never shall a father's looks Again rejoice thee there.

Some bid thee to turn to yonder mound, Where mournful yew trees rise, And tell thee in the hallowed ground Thy cherished father lies; Oh! seek his grave with sorrowing heart, Strew it with flowers fair, But 'tis thy father's mortal part Alone that moulders there

He lives above the vaulted skies, With spirits pure and kind And casts perchance his watchful eyes, On those he left behind-May all the counsels he has given, Aid thee to turn thy thoughts on heaven, And lead thy footseps there!

Vain, dearest boy, thy earthward gaze, Vain thy beseeching sighs, The guardian of thy infant days Can glad not here thine eyes; Yet still pursue thy search of love In faith, in hope, in prayer, "Till thou shalt reach the realms above. And meet thy father there.

From Freedom's Gift. Connecticut.

The arms of this State are three vines, with the motte BY M. W. CHAPMAN.

Come, toil-worn, and care-worn, and battle-worn friends.

Ye bound with the bondman, till tyranny ends!

From the glimmer of dawn on the waves of the sea. To the shadows of sunset, wherever ye be, 'Take courage and comfort! Our land of bright streams. And beautiful valleys, awakes from her dreams, At the sound of your voices, and calls from its grave, The Spirit of Freedom to shelter the BLAVE. Our rocks bear a record that rouses the blood; "Reistance to tyrants is duty to God !" And the conflict of Spirit is kindling afar, And mothers are girding their sons for the war! Be glad! for the land of the vinc and the oak, The slumbers that bound her hath joyously broke; Our people,-they gather their forests among-They throng to their temples, with prayer and with song Our mountains are ringing with freedom's Refrain-"The land of the Charter shall shiver the chain !" Well, is it, ye sons of the puritan stock, That your slumbers no longer your forefathers mock ! The vine that they cherished, yet richly shall yield. Its clusters of fruitage, empurpling the field: For the people that twine it their armor around, In token of faith in the promise which crowned The day of its planting, no longer forget The Slave! and a blessing shall rest on them yet, As they sing in its shadow their joyous refrain-"The God who transplanted shall ever sustain!" Boston, April, 1840.

Zeke.

pursuit, would realize a large profit. He bought one man named Zeke (Ezekiel) in this way, and came to Philadelphia in pursuit. He came into my shop, and was in the act of relating the circumstances of the purchase, when a black man came in, folded up his arms, and and a multiplying power of enjoyment, which is leaning upon the counter, looking him full in the peculiarly its own. face, said (after hearing the relation) "How do you do, Mr. Godwin?" "How do you do," replied G. "Do you know me Mr. G.?" "No, I do not." "Did you know a man who lived with Mr. —, your neighbour, at a certain time?" al object survives the act of kindness, or rather is strengthened by the set. Whatever sweetness I'm that person—I'm Zeke's brother." "Well, do you know where Z. is?" "Oh, yes, Mr. G. but I'm very sorry you've bought Zeke, you'll the first gratification, it remains in greater fresh never make any thing out of him-a bad speculation, Mr. G." "Why, what's the matter with Zeke ?" "Oh, these blacks, they come to Philadelphia and get into bad company-they're afraid to be seen out in the day-time, and they prowl about at night." I'm very sorry you've bought Zeke, Mr G .- he'll never do you one cent's worth of good-a bad speculation, Mr. G. Well, come now, wont you buy Zeke, I'll sell him low?" "Why, if I did, I'd have to maintain him—he's my brother to be sure, but he'll never be worth any thing." "When he's free, he'll do better, perhaps," urged G. "That's the only hope left-but I doubt it-what would you be willing to sell him for, Mr. G?" "150 dollars." 'Poh, Mr. Godwin, I tell you Zeke will never be worth one cent to you or to any body else— 150 dollars indeed!"

The case began to appear so hopeless that G. finally agreed to take 60 dollars for Zeke, and the man went off to hunt up the money;* he soon returned with 60 dollars, and the necessary papers being soon dawn up, the bargain was concluded. "Well now," said the black man, "Zeke's free, is he!" "Yes," said Mr. G. "Zeke's free." "If I was Zeke, would I be free." "Yes," replied G. He then appealed to me, and I assured him that Zeke was a free man; upon which he turned round to G., and making a low bow, said "how do you do, Mr. Godwin? hope you're very well Mr. Godwin—very happy to see you Mr. Godwin. I'm Zeke!!

G. flew into a violent rage and seized Zeke by the collar, and began to threaten and abuse him, when Zeke raising his arm, and doubling up his fist, said-" Mr. Godwin, if you dont let go of me, I'll knock you down as flat as a pancake, I'm a free citizen of these United States, and I'll not be insulted in this way by any body.'

I interfered, and G. loosed his hold on Zeke, who agreed to go with him to a magistrate, and we all went forthwith to Abraham Shoemaker, before whom the circumstances of the case were detailed, and who said to G., "you are outwitted Mr. Godwin, Zeke's a free man, as free as any man in this room."

Zeke then asked the magistrate if there was any further necessity for his remaining-"No," said he. "Well, then, may it please your honour, I want you to grant me a warrant for Mr. Godwin, he has committed a violent assault and bat- ulation in the forlorn hope of dislodging it. win's departure, otherwise he would have obtained the warrant and given him some trouble. The above circumstances occurred about the

* As he left my door he addressing me, said when you draw up the manumission, put in it that Zeke is now commonly called Samuel Johnson.

year 1806.

I. T. HOPPER.

The Nobility of Labor. BY ORVILLE DEWEY.

So material do I deem this policy—the true nobility of labor, I mean—that I would dwell on Stay with us, said the chief, as long as it pleas it a moment longer, and in a larger view. Why, eth thee. During the interview with the African then, in the great scale of things, is labor ordained for us? Easily had it so pleased the Great him for judgment. The dispute was this: the Ordainer, might it have been dispensed with .-

The world itself might have been a mighty machinery for producing all that man wants.

The motion of the globe upon its axis might have been going forward; without man's aid, houses might have risen like an exhalation,

"With the proud sword Of dulcet smyphonies and voices sound Built like a temple;"

gorgeous furniture might have been placed in them, and soft couches and luxuriant banquets, spread, by hands unseen; and man, clad with the decision in your country? We should have fabrics of nature's weaving, rather imperial purple, might have been sent to disport himself in those Elysian palaces: "Fortunate for us had been the scene ordained for human life!" But where then, tell me had been human energy, perseverance, patience, virtue, heroism?

Cut off labor with one blow from the world, and mankind had sunk to a crowd of Asiatic voluptuaries. No, it had not been fortunate. Better that the earth be given to man as a dark mass, whereupon to labor. Better that the rude and unsightly materials be provided in the ore-bed and in the forest, for him to fashion to splendor, and beauty. Better, I say; not because of that splendor and beauty, but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler.

I call upon those whom I address, to stand up for the nobility of labor. It is Heaven's great ordinance for human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it then be built up again-here, if any where, on these shores of a new world, of a new civilization. But how; it may be asked, is it broken down? Do not men toil, it may be said? They do indeed toil; but they too generally do it because they must.

Many submit to it as, in some sort, a degrading necessity; and they desire nothing so much on earth as to escape from it. They fulfil the great law of labor in the letter, but break it in spirit. To some field of labor, mental or manual, every idler should hasten as a chosen, covered field of improvement.

But so he is not compelled to do under our imperfect civilization. On the contrary he sits down, and folds his hands, and blesses himself in idleness. This way of thinking is the heritage of the abused and unjust foundal system, under which the serfs labored and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil art thou? Ashamed of thy dingy workshop and dust labor field; of thy hard hand, scarred with service, more honorable than that of war; of thy soiled and weather stained garment, on which mother nature has embordered post of soldiers." mist, sun and rain, fire and steam.-her own heraldic honors! Ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is a treason to naen's great ordinance. Toil, I repeat, toil, either of the brain, of the heart, of the hand, it is the portant is its successful application for burning Michigan ture—it is impiety to heaven—it is breaking heavonly true manhood, the only true nobility.

Benevolence and Revenge .- Benevolence, itself of immortal quality, would immortalize its ob- engine; the affect of this is to blow the blaze in 1752, because it was discovered on Easter jects: malignity, if not appeased by an infliction through the whole body of the kiln. Formerly Sunday, in Spanish Pascua Florida. short of death, would destroy them. ever strengthening itself upon old objects, and thus made was not very good, and resort was lumbus. fastening upon new ones; the other is ever ex- had to wood lime. The present way remedies all tinguishing its resentments towards old objects by the defects—the product is of the best quality, and 'river.

the pettier acts of chastisement, or, if nothing a great saving of time is accomplished; as a kiln short of a capital punishment will appease it, by can be burned in 30 hours by the coal, which the lower part of the State of Delaware, made a dying with their death. The exterminating blow; would take at least 54 hours with wood, while business of buying fugitive slaves running, and the death which "clears all scores"—this forms the old plan of mixing all the materials consu-He the natural and necessary limit even to the fier- med 6 days. We hail this discovery as another would then pursue them, and if successful in the cest revenge; whereas, the out-goings of benev-proof of the vast wealth of our mineral deposites, olence are quite indefinite. In revenge, the affection is suddenly extinguished, and if relumed pression shall wear away, we may see around us it is upon new objects. In benevolence, the af- many evidences of its successful application. fection is kept up for old objects, while ever open to excitement from new ones; and hence a living On the same principle that we water a shrub just because we had planted it, does our friendship grow and ripen the more to-wards him on whom he had formerly exercised The affection of kindness, for each individual object survives the act of kindness, or rather is may have been originally in it, is enhanced by the exercise; and, so far from being stifled by ness than ever for higher and larger gratifications than before. It is the perennial quality of their gratification which stamps that superiority on the good affections we are now contending for. Benevolence both perpetuates itself upon its old objects, and expands itself into a wider circle as it meets with new ones. Not so with revenge which generally disposes of the old object by one gratification; and then must transfer itself to a new object, ere it can meet with another grati fication. Let us grant that each affection has its peculiar walk of enjoyment. The history of the one walk presents us with a series of accumulations; the history of the other with a series of extinctions .- Dr. Chalmers.

In the splendid regions of the "far west," which lie between Missouri and the Rocky Mountains, there are living at this moment on the praries various tribes, who, if left to themselves would continue for ages to live on the buffalo which covers the plains. 'The skins of these animals, however, have become valuable to the whites, and, accordingly, this beautiful verdant country, and these brave and independent people have been invaded by white traders, who, by paying to them a pint of whiskey for each skin (or robe," as they are termed in America,) which sell at New-York for ten or twelve dollars, induce them to slaughter these animals in immense numbers, leaving their flesh, the food of the Indian, to rot and putrify on the ground. No admonition or caution can arrest for a moment the propelling power of the whiskey; accordingly, in all direc tions these poor thoughtless beings are seen furiously riding under its influence in pursuit of their game, or in other words, in the fatal exchange of food for poison. It has been attentively calculated by the traders, who manage to collect per annum from 150,000 to 200,000 buffalo skins, that at the rate at which these animals are now disposed of in ten years they will all be killed off-Whenever that event happens, Mr. Catlin very justly prophesies that 250,000 Indians, now living in a plain of nearly three thousand miles in extent, must die of starvation and become a prey to the wolves, or that they must either attack the powerful neighboring tribes of the Rocky Mountains, or in utter phrenzy of despair rush upon the white poptery on a free citizen of these United States, by violently seizing me by the collar." And it was only at my persuasion that he consented to God- before us, that 250,000 Indians must soon be added to the dismal list of those who have already withered and disappeared, leaving their country to bloom and flourish in the possession and progeny of another world !- Quarterly Review.

> Something to touch the Heart .- Coleridge some where relates a story to this effect :- "Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who neither knew war nor conquest, and gold being offered to him he refused it, caying, that the sole object was to learn the manners and customs of the inhabitants. chief, two of his subjects brought a case before one had bought of the other a piece of ground, which after the purchase, was found to contain a treasure, for which he felt bound to pay. The other refused to receive any thing, stating that when he sold the ground he sold it with all the advantages apparent or concealed which it might land. be found to afford. Said the chief, looking at the ished. And what, said the chief, would have been the treasure for the king's use. And does the sun shine on your country? said the chief-does the rain fall there? are there any cattle there which feed upon the herbs and grass ?- Certainly, said Alexander. Ah, said the chief, it is for these innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the

grass to grow in your country."

Army and Navy of China.-The following details of the army and navy of China are ex tracted from the work on that country by M. Gutslaff, a missionary, who resided in it many years :- "The total number of Chinese troops, nor the Mongul auxiliaries, amounts to 765,222. China has two fleets, one for the rivers and the other for the sea. The first comprise 1,036 ships; the second, 918. The river fleets has The first comprise 1,036 William Penn. crews to the amount of 9,500 men, and that for the sea 98,421, making an aggregate of 107,911 sailors. The army is as regular as any in the world, but is rather a skeleton than a body. The soldier does not fight from love of country. but rather as a police-officer or imperial chasseur; and, during the greatest portion of the year, he is at home with his family, carrying on some trade the virgin Queen of England. or profession. The country has no need of a large consequently, there is scarcely one-tenth of the nominal force under arms at one time the soldier to an humble artisan.

Consequently, there is scarcely one-tenth of the nominal force under arms at one time the soldier. nominal force under arms at one time, the other nine-tenths existing only on paper. We have been in places where there were thousands of rebellion breaks out, not more than 3,000 out of union of many. 10,000 can be collected.—Several of the generals are admirals also. The officers and men are XIV. of France. equally ignorant of navigation.—A great many sailors of their merchant vessels belong to the cipal river. The word Tenasse is said to signify navy. Their war junks differ in nothing from a curved spoon. those employed in trade; the largest do not exceed 300 tons in burden. The whole coast is cipal river. lined with ships, and there is not a single haven or calanque, however small, which has not its pal river. The word is said to signify the river try

Burning Lime with Anthracite.—The Pottsville (Penn.) Journal states that among the many tri- boundary. umphant results which have attended recent exme. At port Kennedy, one mile below the on its border Valley Forge, this plan is now in operation. The coal is placed on a grate, to which is applied a cipal river.
blast, by means of a fan worked by a small steam Florida v The one is the limestone and coal were mixed, but the lime

A Printing Office on a Publication Day.

To see a Printing Office in all its glory, the minitiated ought to visit a newspaper office on the day of publication, although they may assure themselves of a frosty reception at such a time. There is a breathless excitement in the scene. Not a sound is heard save at times the slipshod step of a compositor creeping across the floor to the foreman's desk for more copy, or the continbusy as Wordsworth's cattle in the meadow, there are "forty setting like one." Mark the diversity of figure and expression, and, believe me, there is as great diversity of talent among them. That hin stooping figure, with sharp face, high nose, and dark motionless eyes, has a genius for setting advertisements. He is the uncontrolled master of that department. That fine looking ellow with an oval border of black whiskers ound his face, and corresponding curve of his eg, the wit, orator, and gay Lothario of the establishment, has a taste which the foreman himself does not disdain occasionally to call to coun-The greasy looking individual with a bald

head, if you keep whiskey from him, and him from whiskey, (no easy task by the by) will set you a whole column of "close dig" without one typographical error. Marry, sir! of a Monday norning his types are strange vagaries. The lemure gentleman, with his nose stuck in his composing stick, has a genius for "scheme work," dog's house .- Dublin Magazine. which technical phrase designates what the vul-gar call tables, &c. The paper is up—one by one the compositors have desisted for want of

They are now busied, under the superintendence of the foreman, who has arranged the mat-ter and measured out the columns, in tying them up. Now they slip them from the galleys on the stone, and arrange them in close parallels. The chase is placed around them, and the quoins are inserted. A dozen anxious heads are bending over the solid mass of types, touching, examining, scrutinizing, whispering eagerly. They who stand aloof are the apprentices, they are not allowed to interfere with this part of the ceremony. That handsome slip of a lad at the corner has commenced journeyman this very day. His whole frame thrills as he fingers the chase. He feels himself a man Now all draw back but two raise their mallets to drive the quoins home, and plane the surface of the form. As the clatter begins, the sturdy pressmen issue from their den, and swing the ponderous mass from the stone, and disappear into the press room, whence the dull sound of their process may be heard to issue One by one the compositors have assumed their jackets and dropped off. The day's work is over with the exception of the unlucky apprentice, detained to fold the papers, who stands brooding bitter thoughts. While an eager and curious public is crowding the place of publication, to snatch the first damp sheets, the silence and loneliness settles down on the deserted compositors' room. Scottish Monthly Magazine.

John Hunter.-This ingenious man had so much diligence, that he often told his friends, that, for forty years, summer and winter, the sun never found him in bed. "I never had any difficulty," said he; "a thing either can be done, or it cannot. If it can be done, I may do it as well as another, if I take equal pains. If it cannot be done, I will not attempt to do it." Mr. Hunter made the completest collection in comparative anatomy.

Origin of the Names of the several States.

Maine was so called as early as 1623, from Maine in France, of which Henrietta Maria. Queen of England, was at that time proprietor. territory conveyed by the Plymouth Company to the office of Dr. Wistar, at that time Professor Captain John Mason, by patent, November 7th, of Anatomy in the University of Pennsylvania. 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, Eng- remarkable assiduity in the pursuit of medical

of Indians in the neighborhood of Boston. The known. tribe is thought to have derived its name from the from the blue hills.'

ence to the Island of Rhodes, in the Mediterra- physician to the Dispensary, and obtained a share

Connecticut was so called from the Indian name of its principal river. Connecticut is a Mo- House Hospital about the year 1809. heakaneow word, signifying long river.

territory was granted by the King of England. New Jersey was so called in 1664, from the which marked his conclusions. He also became Island of Jersey, on the coast of France, the reincluding those of the navy, but not the militia sidence of the family of Sir George Carteret, to bedside being eminently practical, and his manwhom this territory was granted

ware Bay, on which it lies, and which received teacher to the numerous medical students who its name from Lord de la War, who died in this visited Philadelphia to pursue their studies.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I, in his patent to Lord Physick, who resigned on account of ill health. Baltimore, June 30th, 1632.

Carolina was so called by the French in 1564.

Alabama was so called in 1814, from its principal river.

effective men could be mustered. When any the whole river; i. e. the river formed by the of Dr. Parrish as an hospital surgeon. Louisiana was so called in honor of Louis

Indiana was so called in 1806, from the American Indians. Ohio was so called in 1802, from its southern

Arkansas was so called in 1812, from its prin-

Columbia was so called in reference to Co-

Wisconsin was so called from its principal sion

Iowa was so called from its principal river. Oregon was so called from its principal river The continued discoveries of Iron Ore in this region, are cheering in the extreme. It would Journal. be an endless job to notice all the discoveries of The quantity and quality of the ore, insures per-

wooden house, constructed for his comfort and shelter. On a certain day, when let out, he was was in general chained up during the day in a organs, which contains a large number of obas, the foreman's desk for more copy, or the contin-ued click clicking of the types as they fall into ued click clicking of the types as they fall into their places in the composing stick. The compositors are stationed at their cases, noiseless and positors are stationed at their cases, noiseless and positors are stationed at their cases, noiseless and strong the clung so to his master's feet the him up, he clung so to his master's feet attention of man, and he despised any attempt to selfish or sorbital to the compositors are stationed at their cases, noiseless and the clung so to his master's feet attention of man, and he despised any attempt to selfish or sorbital to the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases, noiseless and the compositors are stationed at their cases. showed such anger when they attempted to force to render it subservient to selfish or sordid ends him away, and altogether was so particular in his him away, and altogether was open the manner, that the gentleman desired him to be left as he was, and with him he continued the left as he was, and with him he continued the his intercourse with his medical brethren was staid by him, and on going towards his bed-room, the dog resolutely and for the first time in his life, went up along with him, and rushing into the room took refuge under the bed, from
to the room took refuge under the sed, from
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> Answer your Letters! There is much good sense in the following extract from the Phil- which were calculated to relieve the sufferings of sense in the following extract from the rintal his fellow beings. He died in his 61st year, on adelphia Gazette, relating to a subject which the 18th of March, 1840, universally beloved and of men. Read, remember, and practise the ad- regretted. vice herein contained:

> "Time that has once passed the corner, can never be overtaken, and anything that can as well thus distinguishes between the truth and the be performed to day, as at a future time, is de-style in which it is set forth; a distinction which prived of one of the chances of its accomplish- the ministers of Christ should never forget. ment that can never be restored. An observance of the maxim here inculcated is very important those are only as the oil to make the nails of the in the answering of letters. The prompt man of sanctuary drive in the easier. Words then must business, who makes it a rule to reply to a letter immediately on its receipt, or as soon after as the nature of its contents will admit, never offends others, and is never borne down with the the kernel. The rest dies; but the substance of weight of his correspondence. The procrasti-nator, on the other hand, is constantly giving um-therefore, between the husk and the seed. The brage by neglecting other people's business, or by word does not work as it is elegant, but as it is slighting the requirements of friendship, and is divine—as it is a word of truth. Illustrations besides often obliged to resort to whole para- are but the ornaments of the temple; the glory graphs of lame apology, and sometimes to false- of it is not the engraving upon the sword cuts, hood, to conceal what his correspondent very soon but the edge; nor the key, as it is gilt, opens but learns how to place to the proper account. And besides all this, his unanswered letters are constand in the wisdom of men,' but in the power of stantly haunting him, and operates like a dead God,' 1 Cor. ii. 5. It is the juice of the meat, weight upon his comfort."

From the American Medical Intelligencer. Dr. Parrish.

For the following obituary notice, we are indebted to one who was intimately acquainted much courage slight gibbets, stakes, and execuwith the actions and motives of the estimable physician, who has been recently lost to this mmunity and to the profession .- ED.

Dr. Joseph Parrish was born in Philadelphia in the year 1779, of respectable and pious parents, who were members of the religious Society of Friends. His father was a hatter, and he, being the youngest of eleven children, was kept under the paternal 100f, and instructed in the righter

parts of this business. He was strongly inclined from boyhood to the study of medicine, but circumstances prevented him from attaining his wishes, until he had pass-New Hampshire was the name given to the ed his 22d year. About this period he entered knowledge, which, joined to a disposition unusu-Vermont, was so called by the inhabitants in ally amiable, strongly endeared him to his prevermont, was so cance by the introduction of independence, January 16th, daughter—let them be married, and the treasure be allow fever in Philas 1805. The occurrence of yellow fever in Phila-Massachusetts was so called from Massachu- delphia in the autumn of this year, gave him setts Bay, and that from the Massachusetts tribe an early opportunity of becoming extensively

> He was elected resident physician of the city blue hills of Milton "I had learnt," says R. Williams, "that the Massachusetts was so called self for his skill, and attention to the patients who sought a refuge in that establishment. Soon Rhode Island was so called, in 1664, in refer- after completing his duties here, he was elected of private practice. He rose rapidly in public esteem, and was elected surgeon to the Alms-

> He soon became prominent for his abilities as New-York was so called in 1664, in reference a surgeon, was prompt and skilful as an operator, to the Duke of York and Albany, to whom this possessed remarkable acumen in diagnosis, and was conspicuous for the precision and forethought popular as a clinical lecturer, his remarks at the ner and style of delivery exceedingly pleasing. hom this territory was granted.
>
> Pennsylvania was so called in 1681, after He held this situation about fifteen years, during which time his reputation continued to advance, Delaware was so called in 1793, from Dela- and he became extensively known as a surgical In the year 1816, he was elected Surgeon to

the Pennsylvania Hospital, in the place of Dr. visions By his close attention to the duties, and his high Virginia was so called in 1584, after Elizabeth, character as a surgeon, he contributed largely to ward maintaining the exalted reputation which this institution had acquired as a surgical school. gical operations. His active benevolence toward the inmates of hospitals, and his constant watch-Mississippi was so called in 1800, from its fulness over their comforts, was the theme of adsailors on the roll, and yet not more than 200 western boundary; Mississippi is said to denote miration from all those who had any knowledge During the period of his connection with

lic institutions, and for some years afterward, He always had a class of private pupils, who receivadvantages, which his extensive opportunities Kentucky was so called in 1792, from its prin- enabled him to afford. His class was usually composed of from fifteen to twenty-five young men from the city and different parts of the country.

Itherefore young abide awhile amongst men; yet neither men nor time shall remain as at his advent. He is a creature. Illinois was so called in 1809, from its princi- men from the city and different parts of the coun-

He gave a regular course of lectures on the practice of medicine during the summer term, and on surgery during the winter. His lectures consisted of general remarks on particular diseases, ail men the will of the divinity whom he serves. sisted of general remarks on particular diseases, illustrated by the narration of cases which had Missouri was so called in 1821, from its prin- occurred in his own practice. He taught only what he knew from actual observation-referring record of interesting cases, which fell under his given you to bear with him. Florida was so called by Juan Ponce de Leon notice, and his lectures abounded in valuable information derived from this source.

He published essays on a variety of subjects, ugly," rejoined Madame de Stael.

which are to be found chiefly in the Electric Re. pertory, of which he was one of the editors, and in the North American Medical and Surgical

His remarks on pulmonary consumption, which be an endless job to notice all the discoveries of appeared in several numbers of the latter periodical base attracted general attention. cal, have attracted general attention, and have The quantity and quality of the ore, insured permanency; certain prosperity to the numerous furness of the the numerous furn manency; certain prosperity to the numerous tur-naces, rolling mills, and manufactories erected naces, rolling mills, and manufactories erected that he himself was the subject of the naces, rolling mills, and manufactories erected that he himself was the subject of this malady and projected, in and about the metropolis of the in early life, and that he was cured by and projected, in and about the metropolis of the in early life, and that he was cured by the practice which he had so warmly advocated in and projected, in and about the most property iron region of Columbia County.—Danville Intel.

Remarkable Instance of Canine Sagacity.—A gentleman of property had a mastiff of great size, very watchful, and, although, a fine intelligent anwell. Though often let out to range about he imal. Though often let out to range about he imal. Though often let out to range about he imal. Though often let out to range about he imal.

His views of the medical profession were of

His standard of medical ethics was truly ele-

His fostering attentions to the junior members forgotten.

Dr. Parrish enjoyed to a remarkable degree the confidence of the community, and until within a short period of his death, was laboriously engaged in professional duties. His medical correspondence was very extensive, and his opinions highthe whole scheme leaning over the roof of the ly valued over the whole country. As a philanthropist and Christian, he held a

conspicuous rank, and contributed largely of his time and his means, in advancing those objects

Matter and Manner in Preaching .- Charnock

"No man is renewed by phrases and fancies: and not the garnishings of the dish that nourishes. Was it the word as pleasant song, or as a divine seed that changed the souls of old, martyrs smile in the midst of flames? It was the knowledge of the excellence of the promise? and not worldly eloquence, made them with so tioners; they had learned the 'truth as it is in Jesus.

General idea of a Slave-holding Community.

Slavery then is a continuation of the state of war. It is true that one of the combatants is subdued and bound; but the war is not terminated. If I do not put the captive to death, this apparent clamoney does not arise from any good will towards him, or any extinction on my part of hostile feelings and intentions. I spare his life merely because I expect to be able to put him to a use more advantageous to myself. And if the captive, on the other hand, feigns submission, still he is only watching for an opportunity to escape my grasp, and if possible to inflict upon me evils as

great as those to which I have subjected him. War is justly regarded, and with the progress of civilization it comes every day more and more to be regarded, as the very greatest of social cathe whole mass of society, and that too, in its

most ferocious form.

When a country is invaded by a hostile army, within the immediate neighborhood of the camp it becomes impossible to make any effectual resistance. However fierce may be the hate with which they look upon the invaders, the inhabitants within the range of their scouting parties, are obliged to submit. They are made to furnish wood, forage and provisions; they are forced to toil in the entrenchment of the camp; their houses are liable to be ransacked and plundered, and their women to be subjected to the lusts of the soldiers. Upon certain emergencies, the ablest bodied among them will be armed, surrounded by foreign squadrons, and obliged to fight against their own countrymen. But though plundered without mercy, and liable to the most frightful injuries, yet as their services are valuable, and even necessary to the invaders, they must be allowed to retain the means of sustaining existence; and if under all the discouragements to which they are subjected, they neglect or refuse to cultivate their fields, they must be driven to work at the point of the bayonet, lest the invaders might suffer from their negligence, and fall short of forage and pro-

Now every plantation in the slave states is to be looked upon as the seat of a little camp, which overawes and keeps in subjection the surrounding peasantry. The master claims and exercises over his slaves all the rights of war above described, and others yet more terrible. Consider too that this infliction is not limited to a single neighborhood, as in the case of an invading army, but is scattered and diffused over the whole extent of the country; nor is it temporary as in the other case, but constant and perpetual. taking a view like this, that we are enabled to form a primary, general, outline idea of the so-cial condition of a slave-holding community. Hildreth.

Valor.—The World, the State, the Church, stand in awe of a man of probity and valor. threatens their order and perpetuity; an unknown might slumbers in him; he is an agency of resolutions. Out of the invisible God, he comes to tive element, and revises men, times, life itself. He over-A new world pre-exists in his ideal.

Never disturb yourself; for men will do the Michigan was so called in 1805, from the lake his students to medical works and to the lectures at the schools, for more extended and elaborate burst with spleen. Reform an injurious person burst with spleen. descriptions. He was very careful to preserve a if you can; if not, remember your patience was

> When the beautiful Madame de Recamier pre His pupils contracted for him the warmest esteem and affection, and amongst them are some of the most distinguished members of the profession. is it ?" demanded Madame de Recamier. "I am